

School of Theology at Claremont



1001 1369514

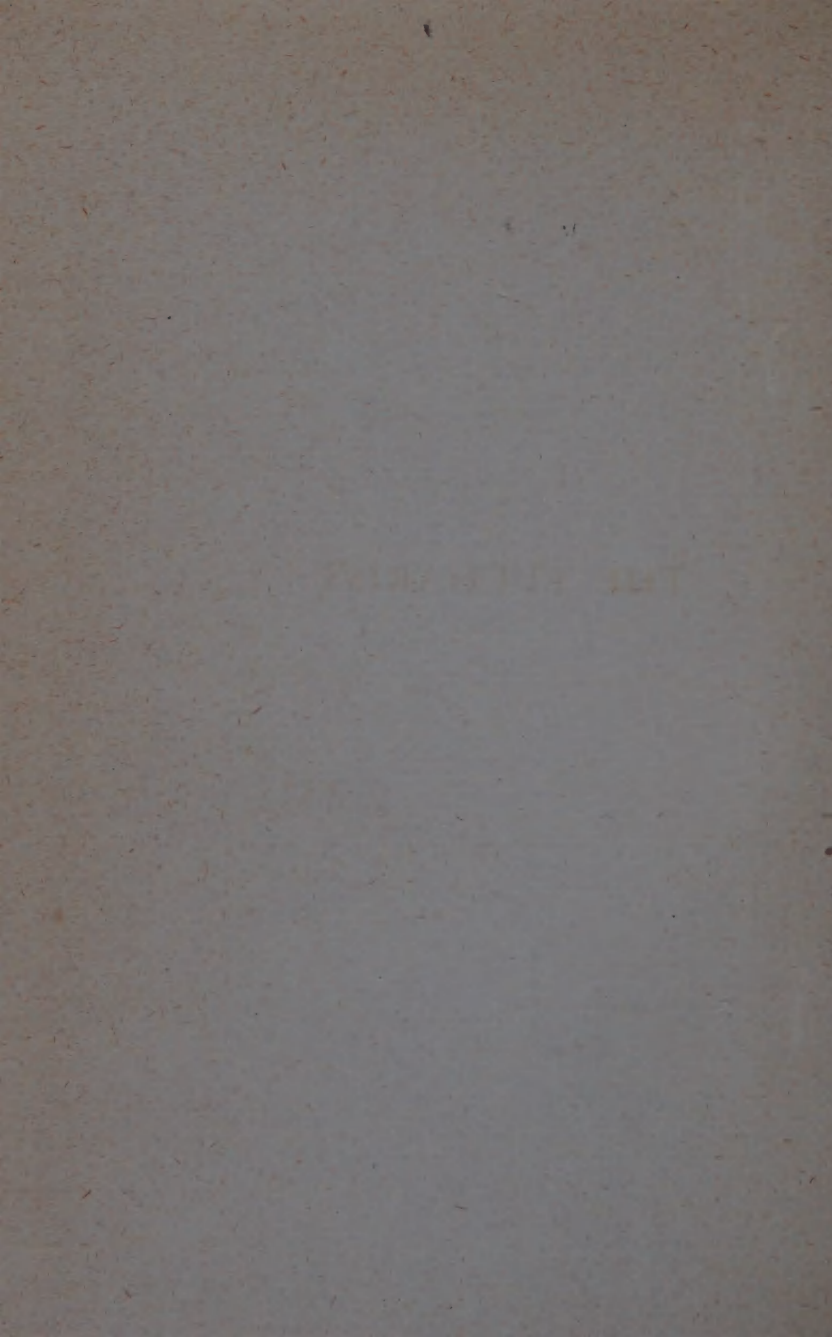
EUCHARIST

E. TYRRELL GREEN



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA



THE EUCHARIST

57.5
57

Church
Shelf 4

THE EUCHARIST

DEVOTIONAL ADDRESSES
ON ITS CHIEF ASPECTS

BY E. TYRRELL GREEN, M.A.

PROFESSOR OF HEBREW AND THEOLOGY,
ST DAVID'S COLLEGE, LAMPETER

LONDON

JOHN MURRAY, ALBEMARLE STREET, W

1908

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

TO
THE RIGHT REVEREND
EDWARD
LORD BISHOP OF LINCOLN
IN TOKEN OF THE WRITER'S REVERENT AFFECTION
AND IN MEMORY OF HAPPY DAYS AT
LINCOLN, AMIENS, AND AUXERRE

O Memoriale mortis Domini,
Panis vivus, vitam præstans homini,
Præsta meæ menti de Te vivere,
Et Te illi semper dulce sapere.

.

Jesu, Quem velatum nunc aspicio,
Oro fiat illud quod tam sitio ;
Ut Te revelata cernens facie
Visu sim beatus Tuæ Gloriæ.

PREFACE

THE addresses here collected together were most of them delivered in the chapel of St David's College, Lampeter, at the weekly service of preparation for Holy Communion, held on Saturday evenings. Many of those who there heard them and have since been ordained have signified their intention to hold similar services of preparation in their parishes, and have expressed to me their wish that these addresses should be printed, that they might take them as a basis for their own instructions to communicants.

It will be seen at once that the addresses are not sermons, but rather devotions or meditations with a background of historical study and liturgical science. Features of the liturgies of the Catholic Church, Eastern

and Western, are treated, and their teachings are brought out. Well-known hymns, too, are frequently worked in, and it is shown how they emphasise important aspects of the sacrament.

My thanks are due to Messrs Methuen for allowing me to reproduce some matter from Chapter XI. of my work, "The Church of Christ."

E. T. G.

CONTENTS

CHAP.	PAGE
I. THE CHRISTIAN SACRIFICE	I
II. THE RELATION OF THE EUCHARIST TO CHRIST'S SACRIFICE ON THE CROSS	16
III. THE EUCHARIST THE SATISFACTION OF MAN'S SACRIFICIAL INSTINCT	27
IV. THE EUCHARIST THE CHURCH'S SELF-OBLA- TION	37
V. THE EUCHARIST (THE THANKSGIVING)	48
VI. THE EUCHARIST THE GREAT SERVICE OF INTERCESSION	58
VII. THE EUCHARIST THE SACRAMENT OF MEM- BERSHIP IN THE BODY OF CHRIST, AND THE BOND OF UNITY	67
VIII. THE EUCHARIST THE BOND OF THE COM- MUNION OF SAINTS	80
IX. REQUISITES FOR WORTHY COMMUNION	90
X. THE COMMUNION OF THE BODY AND BLOOD OF CHRIST	107
XI. THE ABIDING PRESENCE	121
XII. FRUITFULNESS	130
XIII. THE EUCHARIST THE ESSENTIAL FEATURE OF LORD'S DAY OBSERVANCE	139
XIV. EMMANUEL (THE CHRISTMAS EUCHARIST)	151
XV. THE EUCHARIST A REHEARSAL OF CHRIST'S ADVENT	160

APPENDICES

APPENDIX	PAGE
I. ANALYSES SHOWING THE CONTENTS AND ARRANGEMENT OF SOME IMPORTANT LITURGIES, EASTERN AND WESTERN .	173
II. FORM OF PREPARATION, FOR USE BEFORE A CELEBRATION OF HOLY COMMUNION	189
III. FORM OF THANKSGIVING, FOR USE AFTER A CELEBRATION OF HOLY COMMUNION	193
INDEX	197

THE EUCHARIST

I

THE CHRISTIAN SACRIFICE

THE central idea of the Eucharist is that it is a representation on earth of what Christ Himself is ever doing in heaven. In this great service the body is joined with the head in His high-priestly action, and pleads before the Father the merits of His all-sufficient sacrifice. Christ, crucified, risen, and ascended, is the Mediator of the New Covenant; and our position as Christians, with all the spiritual privileges that we enjoy, depends upon His mediation, who now appears in the presence of God for us,¹ and ever liveth to make intercession for us.² This mediation of Christ in heaven is in Scripture represented to us in *sacrificial* form.

¹ Heb. ix. 24.

² Rom. viii. 34; Heb. vii. 25.

In the highest heaven Christ is the Lamb "as it had been slain (*in sacrifice*)," and the hymns sung before the throne are hymns of *sacrifice*. In his vision St John saw "in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain. . . . And they sing a new song, saying, Worthy art Thou . . . for Thou wast slain, and didst purchase unto God with Thy Blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders . . . saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing."¹

Whatever realities may underlie the imagery of St John's Apocalypse, it teaches that in heaven Christ mediates through His

¹ Rev. v. 6, 9, 10, 12.

sacrificial death, that amid all the glory round about the throne He ever bears in His sacred Body the memorial of His sacrifice, and by His presence pleads His atoning death before the Father. This same truth of Christ's sacrificial mediation is more fully and explicitly set forth in the Epistle to the Hebrews. The author treats the entry of the high priest into the Holy of holies with the blood of the victim, under the old dispensation, as typical of Christ's entrance into heaven. "In the things which we are saying," he writes, "the chief point is this: we have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer."¹ And again, "Christ having come a high priest of the good things to come, through the greater and

¹ Heb. viii. 1-3.

more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own Blood, entered in once for all into the holy place, having obtained eternal redemption. . . . For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us.”¹

In the same epistle from which we have just quoted, the writer several times emphasises the perpetual efficacy of the sacrifice of Christ, offered once for all upon the cross. Christ, he tells us, was “*once offered* to bear the sins of many.”² His Body was “*offered once for all*,”³ and “after He had offered *one sacrifice* for sins *for ever*, He sat down on the right hand of God.”⁴ We use like language and forcibly express the same thought at the most solemn moment of the Eucharistic service, in the prayer of consecration, when we speak of Christ as having

¹ Heb. ix. 11, 12, 24.

² Heb. ix. 28.

³ Heb. x. 10.

⁴ Heb. x. 12.

made "by the *one* oblation of Himself, *once offered*, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." We do well thus to emphasise¹ the perfection of the one sacrifice, but at the same time it must be remembered that this truth is in no way inconsistent with the sacrificial aspect of the Eucharist as the earthly counterpart of Christ's present pleading in heaven. The Epistle to the Hebrews, which dwells upon the unique character and the complete sufficiency of the sacrifice on Calvary, once made, also teaches with equal force and plainness that Christ is a *priest for ever*. Abiding for ever He hath His priesthood unchangeable.² By the Divine oath He has been constituted a priest for ever, after the order of Melchizedek.³ This implies that in heaven He ever performs the action characteristic of a priest, He even there offers sacrifice, for "seeing that every high priest

¹ The same truth is similarly emphasised in the Thirty-nine Articles. See Articles XV. and XXXI.

² Heb. vii. 24.

³ Heb. v. 6 ; vi. 20 ; vii. 17, 21.

is ordained to offer gifts and sacrifices, it is necessary that this high priest have somewhat also to offer."¹ The sacrifice once offered on the cross can, indeed, never be repeated or supplemented,² but its propitiatory virtue is ever-living and continuous, and the fulness of that propitiation is pleaded by our Lord before the throne in heaven, and at the altar of the Church on earth when the commemoration of His death, which He Himself commanded to be made, is celebrated.

"His manhood pleads where now it lives
On heaven's eternal throne,
And where in mystic rite He gives
Its presence to His own." ³

The heavenly sanctuary is thus the centre of all Christian worship. There, in the Holy of holies, the high priest leads the Church's worship, and where the head is, there the body also is united with Him in His action. The Church in heart and mind thither ascends, and spiritually Christ brings

¹ Heb. viii. 3.

² Cf. Heb. x. 18, 26.

³ *Hymns A. and M.*, No. 315.

us, in union with Himself, into heaven. At the words "Lift up your hearts" the worshippers on earth are in spirit lifted up into heaven, entering in spirit the Holy of holies, and joining with angels and archangels and with all the company of heaven in the triumphal hymn.¹ Then, exercising our royal priesthood,² and using at the altar the very acts and words of our Lord Himself, we make before the Father, and in the course of a prayer addressed to Him,³ the memorial Christ commanded us to make in correspondence with the memorial He Him-

¹ The *Sursum Corda* and the *Sanctus* are amongst the most ancient features of the liturgy, and are attested by early writers as prominent points in the service. The *Sursum Corda* is referred to in the Canons of Hippolytus (c. 250), and both are quoted by St Cyril of Jerusalem in his *Lectures on the Mysteries* (c. 380).

■ 1 St Peter ii. 9.

³ In all liturgies down to the Reformation the recital of the institution occurs in the course of a prayer addressed to God, so that the memorial is made before Him. Calvin disregarded all precedent when, to suit the doctrine that the memorial is before man only, he directed that at the Lord's Supper the minister should read the account of the institution *to the people*. See *The Manner of Celebrating the Lord's Supper*, Calvin's Tracts, vol. ii., p. 119.

self ever makes in heaven. Thus is the Church, in priestly capacity, enabled to plead His death here below, even as He the great High Priest pleads above. At the altar we show to the Father the Body and Blood of the living and present Saviour, who once died for us upon the cross, and who not only once for all made propitiation, but who "is the propitiation for our sins."¹

This great aspect of the Eucharist as the presentation of Christ's sacrifice to the Father is prominent in the ancient liturgies. In these after the recital of the institution of the sacrament there regularly follows a long prayer asking God to accept the sacrifice, and confidently basing upon it the Church's intercessions and self-oblation. Thus in the *Liturgy of St James*,² which may be taken as a specimen of the early liturgies of the East, the priest recites the institution and then continues, "Therefore we sinners, also, having in remembrance

¹ 1 St John ii. 2.

² Dating from the earlier part of the fourth century and in general use throughout the patriarchate of Antioch.

CHRIST'S OFFERING PRESENTED 1

His life-giving passion, His saving cross, His death and resurrection from the dead on the third day, His ascension into heaven, and session at the right hand of Thee, His God and Father, and His glorious and terrible second coming, when He shall come with glory to judge the quick and the dead, when He shall render to every man according to his works—we offer unto Thee, O Lord, this tremendous and unbloody sacrifice, beseeching Thee," etc.

In the Western liturgies the central idea of the service is the same, though in the Roman and Sarum Missals the wording of the prayer of oblation in which Christ's sacrifice is presented to the Father is rather different. In the Roman Canon of the Mass, with which the Sarum closely agrees, after the recital of the institution the priest says, "Wherefore, O Lord, we Thy servants, and likewise Thy holy people, being mindful of the blessed passion of the same Christ Thy Son our Lord, together with His resurrection from the grave and also His glorious ascension into heaven, offer unto

Thy most excellent Majesty of Thy gifts bestowed upon us a pure victim, a holy victim, a spotless victim, the holy bread of eternal life and the cup of everlasting salvation. Upon which, do Thou vouchsafe to look with favourable and gracious countenance, and accept them as Thou didst vouchsafe to accept the gifts of Thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchizedek offered unto Thee, a holy sacrifice, a spotless victim."

In our English Prayer Book of 1549 the prayer of oblation ran as follows—"Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate, and make here before Thy Divine Majesty, with these holy gifts, the memorial which Thy Son hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by

the same, entirely desiring Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee: humbly beseeching Thee that whosoever shall be partakers of this holy communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ: and be fulfilled with Thy grace and heavenly benediction, and made one body with Thy Son Jesus Christ that He may dwell in them, and they in Him. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry

of Thy holy angels to be brought up into Thy holy tabernacle before the sight of Thy Divine Majesty, not weighing our merits, but pardoning our offences, through Christ our Lord."

This prayer of oblation, with some slight changes, has been retained in its old and usual position in the present Scotch liturgy, so that with the recital of the institution and the invocation of the Divine Word and Spirit upon the elements, it forms one long prayer of consecration, immediately followed by the intercessions contained in the prayer for the Church; then the whole of this central portion of the service closes with the Lord's Prayer, as in the primitive liturgies.

In our own Communion Office, however, the Canon or long consecration prayer has, since 1552, been broken up, the intercessions for the Church being placed much earlier in the service, and the prayer of oblation postponed until after the communion of the people. In our present Service, accordingly, the aspect of the Eucharist as the presenta-

tion to the Father of the sacrifice of Christ is not quite so clearly brought out as in the early liturgies, or as in 1549, or as in the Scottish and American offices, which more closely follow ancient models in their structure and arrangement. Nevertheless the prayer of oblation, though transferred to a new place, has been retained, and our Service sets before us the primitive and catholic aspect of the Eucharist as a sacrifice, which is, as has been said, so prominent in the early liturgies, viz., that at the altar we, in the way commanded by our Lord Himself, plead His merits and death, beseeching the Father that we and all the whole Church may receive remission of our sins and all other benefits of His passion.

The doctrine of the Church on this point was well stated by our archbishops in their answer to the apostolic letter of Pope Leo XIII. on English ordinations, in which they wrote, "We truly teach the doctrine of the Eucharistic sacrifice. We continue a perpetual memory of the precious death of Christ, who is our advocate with the Father

and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving ; then next we plead and represent before the Father the sacrifice of the cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's passion for all the whole Church ; and lastly we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblations of His creatures. This whole action in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic sacrifice." ¹

This same central idea of the Service—that the Eucharist is the earthly counterpart of Christ's presentation of His sacrifice within the veil, and the means whereby we are enabled to join with Him in pleading that same sacrifice—is beautifully expressed in a hymn which is now often sung in our churches, and which embodies the language of the ancient liturgies of the Church :

¹ § xi. pp. 18, 19, English edition (1897).

"Wherefore we sinners, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us Him that pleads above,
Do here present, do here spread forth to Thee
That only offering perfect in Thine eyes
The one true, pure, immortal sacrifice.

"Look, Father, look on His annointed face,
And only look on us, as found in Him :
Look not on our misusings of Thy grace,
Our prayer so languid and our faith so dim :
For lo, between our sins and their reward
We set the passion of Thy Son our Lord." ¹

¹ By the late Dr William Bright, *Hymns A. and M.*, No. 322.

II

THE RELATION OF THE EUCHAR- IST TO CHRIST'S SACRIFICE ON THE CROSS

WHEN we speak of the Eucharist as a sacrifice, the question naturally suggests itself, what relation, then, does the sacrament, viewed in its sacrificial aspect, bear to the sacrifice of Himself which Christ offered upon the cross?

In the prayer of consecration we speak of Christ as having made upon the cross, "by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." Similar language setting forth the completeness, sufficiency, and unique character of the sacrifice of Christ, once

offered, occurs in the Thirty-nine Articles,¹ and is derived mainly from the Epistle to the Hebrews.² In view of this language any view of the Eucharist as a sacrifice which represents it as being in any way a repetition of, or an addition to, Christ's sacrifice of Himself, must be at once rejected.³ Nor, again, is the Eucharist, strictly speaking, a continuation of Christ's offering, but it derives its sacrificial efficacy from Christ's presentation of Himself, with the memorial of His sacrifice, before the Father's throne, in which action of His we are enabled to join with Him, through the sacrament He has given us. Our offering at the earthly altar is the counterpart of that pleading of His sacrifice in which our high priest is ever engaged within the veil, and the heavenly offering and the earthly counterpart are alike *one with the sacrifice of the cross*. There is in the sacrament no reiteration of, or addition to the sacrifice of

¹ See Articles XV. and XXXI.

² Heb. ix. 25, 26 ; x. 10, 26.

³ This is done in Article XXXI.

Christ, but the same one sacrifice at another stage of its completion.

For, in the teaching of Scripture, sacrifice is a complex action consisting of several stages. Three actions were, in the first place, performed by the person on whose behalf the sacrifice was offered :—

- (1) The victim was presented and willingly surrendered.
- (2) The offerer laid his hands upon the victim, making the animal his substitute.
- (3) The victim was slain.

Then followed impressive symbolic actions :—

- (4) The sprinkling of the blood, the pleading of the sacrifice before God for a propitiation.
- (5) The entire consumption of the victim by fire symbolising self-dedication (in the case of a burnt-offering).
- (6) The partaking of the victim by the priest, or by the priest together with the offerer and his family (in sin-offerings and peace-offerings).

The above are constituent parts of one sacrificial action, and all are present in the one true and perfect sacrifice of Christ, which was foreshadowed by the Old Testament sacrifices. Thus :—

- (1) There was in Christ the perfect surrender of His human will which found its final expression in the agony in Gethsemane.¹
- (2) Christ was true man and, being identified with us, bore our sins in His own Body.²
- (3) The death upon the cross was the slaying of the victim.

Then in the remaining stages of Christ's perfect sacrifice we are enabled to bear our part through the Eucharist.

- (4) Christ in the heavenly Holy of holies pleads His sacrifice before the Father, and we are joined with Him, pleading with Him the same one true and perfect sacrifice, and beseeching the Father that through His merits and death,

¹ St Matt. xxvi. 39-44.

² 1 St Peter ii. 24.

and through faith in His Blood, we and all the whole Church may obtain remission of our sins, and all other benefits of His passion.¹

- (5) In union with Christ's self-oblation, the Church at her altar dedicates herself, all the members joining in the oblation, "here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."²
- (6) At the altar we also feed upon the victim, beseeching God that all who are partakers of the holy communion may be fulfilled with His grace and heavenly benediction.³

Accordingly, the sacrament, whether considered as the pleading of Christ's merits and death before the Father, or as the Church's oblation of herself in union with Christ's self-oblation, or as the communion of His Body and Blood, is a sacrificial action. It is one with, and a part of, that great sacri-

¹ See the prayer of oblation in the Communion Office.

² *Ibid.*

³ *Ibid.*

ficial action of the Lord for the sins of the whole world, wherein the death upon the cross, once for all undergone, takes its place as one stage—the slaying of the victim.

It will be seen to follow at once from what has been said that, the memorial which Christ makes in heaven and the memorial which the Church makes in union with the same at her altar on earth being thus one with the sacrifice of the cross, it is no detraction from the unique character, and perpetual efficacy of the sacrifice on Calvary to emphasise the sacrificial character of the Eucharist. It follows equally that there cannot be in the Eucharist any fresh subjection of Christ to pain or death. Roman Catholic writers, in their anxiety to maintain the true and proper sacrificial character of the Eucharist, have sometimes written as though Christ in every Eucharist were subjected to change and involved in fresh pain, in accordance with the notion, which is contrary to ancient opinion, that the essence of sacrifice consists in some destruction of

that which is offered to God.¹ Thus in later Roman Catholic teaching the Mass is connected with Christ's death upon the cross rather than with His continual presentation of His sacrifice in heaven, and some Anglican theologians have similarly set out their Eucharistic teaching, as though Christ's flesh and blood were presented to us in the sacrament as they were when He was dying or dead upon the cross.² But a mistaken view of the relation of the Eucharist to Christ's sacrifice underlies this conception, for Christ is present with us in our Eucharist in the same way as He is in heaven. It is the living Lord who pleads for us the abiding efficacy of His sacrifice once made;³ it is according to Scripture, the living Bread, not a dead Christ, that is given for the food of

¹ See Gore's *Body of Christ*, Appended note 14, p. 305 (third edition).

² So *e.g.* the present Bishop of Durham at the Islington Conference 1899—"The Body is presented there and then as the Body torn and lifeless on the tree; the Blood as the gore of mortal wounds, the stream dropped from the Lord's lacerated frame upon the cross."

³ Heb. vii. 25, "*liveth* to make intercession."

our souls.¹ In the Eucharist the presence of Christ is real, the pleading of his sacrifice is real, but His death is *figuratively* set forth, or commemorated only, not renewed or repeated. He who is present with us at the altar to plead for us and to feed us with his own life is the living Christ who once died upon the cross, the Lamb *as it had been* slain² (not the Lamb slain), the Living one who was dead, but is now alive for evermore.³

The Eucharistic sacrifice, therefore, must be connected in thought, not with the slaying of Christ's sacrifice on Calvary, but with the presentation of that same sacrifice by Christ Himself, who is both priest and victim, in the heavenly sanctuary. The Church's offering at the earthly altar is accepted in the sight of God, and consecrated to be the divine food for the preservation of our bodies and souls unto everlasting life, because it is united to Christ's heavenly offering.

This truth finds expression, though in a rather different way, in the liturgies of the Church, both Eastern and Western.

¹ St John vi. 51.

² Rev. v. 6.

³ Rev. i. 18.

(a) According to the Eastern form of consecration, the Holy Spirit is invoked that He may descend and make the elements upon the earthly altar to be one with Christ's offering that thus they may be consecrated and become the Body and Blood of Christ for the Church's sustenance. St Cyril of Jerusalem thus refers to this part of the service, "We call upon God, the Lover of men, to send forth His Holy Spirit upon the gifts lying before Him, that He may make the bread the Body of Christ and the wine the Blood of Christ, for everything whatsoever the Holy Spirit has touched, this is sanctified and transmuted."¹ Thus, as the Church gathers round the earthly altar there is effected for all her members a special nearness to the one sacrifice; Christ Himself, priest and victim, is present, as He is in heaven, and pleads His never-failing propitiation. This is beautifully expressed

¹ *Lectures on the Mysteries*, v. 7. These lectures were delivered about the middle of the fourth century. The invocation, very nearly as quoted by St Cyril, finds a place in the present Scottish and American liturgies.

in some of our best known Eucharistic hymns :

“ His Manhood pleads where now it lives
On heaven's eternal throne,
*And where in mystic rite He gives
Its presence to His own.*”¹

and again :

“ And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
*And having with us Him that pleads above,
We here present, we here spread forth, to Thee
That only offering perfect in Thine eyes,
The one, true, pure, immortal sacrifice.*”²

(b) The same great idea of the union of the Church's oblation in the Eucharist with Christ's heavenly offering is brought out with equal clearness though in a different manner in the chief Western liturgies. In the Roman and in the Sarum rite there is no invocation of the Divine Spirit upon the elements, but the place of such invocation appears to be taken by a beautiful prayer that God will command the gifts lying upon

¹ *Hymns A. and M.*, No. 315, by Dr Wm. Bright.

² *Hymns A. and M.*, No. 322, by Dr Wm. Bright.

the altar *to be carried by the hands of His holy angel to His altar on high*, in the presence of His Divine Majesty, that as many of us as shall, by partaking at the altar receive the most sacred Body and Blood of His Son, may be filled with all heavenly benediction and grace. Thus in the liturgies of the Church generally the great truth is brought out that the Church's offering in the Eucharist gains its sacrificial value through being united with that offering which Christ Himself ever presents in the heavenly places. "Christ offers Himself as priest," says St Ambrose, "here under a veil, there in reality, where with the Father He presents Himself for us as our advocate."¹

¹ St Ambrose, *De Offic.* i. 248.

III

THE EUCHARIST THE SATIS- FACTION OF MAN'S SACRI- FICIAL INSTINCT

LET us think first of the place which the idea of sacrifice has ever held in man's worship. Sacrifice is the natural expression of worship and, in some form or other, is as universal as belief in God. The question has been raised, did the offering of sacrifice arise from a natural human instinct, or should its origin be traced to a positive Divine command? This is a question we need not now stay to decide. The institution of sacrifice may have originated in a Divine command, or God in preparing a chosen people for the coming of Christ may have given new sanction to practices already

established by human instinct. But whether the first sacrifices were offered in obedience to God's command conveyed to man from without, or as the satisfaction of some want or craving in man's own nature, in either case sacrifice is in its ultimate origin Divine, since human nature is the workmanship of God.

If we consider the nature of primitive sacrifices as they are represented in Scripture, we see that they are of two kinds—burnt-offerings and peace-offerings. In the *burnt-offering* the characteristic action was the *entire consumption* of the victim by fire upon God's altar, and the idea thus expressively symbolised was that of *self-dedication* on the part of him who offered. As the victim was laid upon the altar, and all went up in smoke to heaven, so the offerer would dedicate himself wholly to God. This deep desire to devote himself entirely to God's service was what primitive man wished to set forth in his sacrifice of burnt-offering.

In the *peace-offering* the ritual was different. Part of the victim was burnt

upon the altar, but portions were eaten by the priest and by him who offered the sacrifice, and *the feast upon the sacrifice* was the characteristic feature of this class of sacrifice. The offerer was, as it were, entertained as a guest at God's table, and thereby a covenant of peace was made between him and the Deity, with whom he enjoyed *communion*. Thus did man strive to express in the ceremonial of sacrifice the longing of his soul for restoration to God's favour and for a life of union with Him.

But as man thus yearned to devote himself to God and to enjoy communion with Him, the sense of sin held him back, and the Jewish system accordingly expressed the need of expiation for sin in order that man may approach God, by adding to the primitive sacrificial rites that important class of sacrifices called sin-offerings. The characteristic ritual of the *sin-offering* was the solemn *sprinkling of the blood* of the victim about the altar, thus impressively acknowledging that through sin man's life is forfeit and testifying to the need of *expiation*, for

without shedding of blood is no remission.¹ Thus in the Mosaic law did God sanction man's natural aspirations and prepare the way for their fulfilment through Christ.

For the *sacrifice of Christ* is the one perfect sacrifice,² gathering up into itself all that had been expressed in a fragmentary manner by the various sacrifices offered before His coming. He offered Himself as a *sin-offering*,³ giving His life as a ransom,⁴ and He is the propitiation for our sins.⁵ His sacrifice broke down the barrier which sin had raised between man and God, and made the way clear for us, so that through Him as our mediator we may come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.⁶ Again, Christ offered the one perfect *burnt-offering* of the entire dedication of human life to God. God could look down from heaven upon man in Christ and

¹ Heb. ix. 22.

² Heb. ix. 26 ; x. 10.

³ Rom. viii. 3. ; Heb. ix. 26.

⁴ St Matt. xx. 28 ; 1 Tim. ii. 6.

⁵ 1 St John ii. 2.

⁶ Heb. iv. 16.

say, "This is My Beloved Son in whom I am well pleased,"¹ for His whole life upon earth was the willing sacrifice of a perfect life of obedience to the will of the Father²—a sacrifice consummated in the agony in Gethsemane when He could say, even in sweat of blood, "Thy will be done,"³ and in the death upon the cross, when, reviewing His life of devotion to the Father, He could say of the work given Him to do, "It is finished."⁴ Further, at the Last Supper, instituting the characteristic sacrificial rite of the new dispensation, He appointed a means whereby we should feed on the one perfect sacrifice as our *peace-offering*, applying its virtue to ourselves, and gaining thereby the grace of communion with God.

In the Eucharist, then, we apply Christ's sacrifice to ourselves and make it our own. The sacrament of the altar looks back to, and derives its virtue from, the sacrifice of the cross, just as the Jewish sacrifices

¹ St Matt. iii. 17 ; xvii. 5.

² St John iv. 34 ; vi. 38.

³ St Luke xxii. 42-44.

⁴ St John xix. 30.

looked forward to, and derived whatever virtue they had from, the same one perfect sacrifice. Therefore the Eucharist takes in the Christian dispensation the place which sacrifices held in other systems,¹ for it sums up in itself all those aspects of sacrifice which Jews and heathen expressed in many and various rites.

The *Eucharist* is our *sin-offering* because therein, according to the Lord's own command, we continue the memorial of His precious death,² pleading before the Father the one perfect satisfaction for sin, and praying as we offer the Eucharistic oblation that we and all the whole Church of God may receive remission of our sins and all other benefits of Christ's passion.³ We know that God heareth not sinners,⁴ and are deeply conscious of our faults, confessing at God's altar that we are not worthy,

¹ This is implied in St Paul's argument in 1 Cor. x. 16 *et seq.*

² See the prayer of consecration in the Communion Service.

³ See the prayer of oblation in the Communion Service.

⁴ St John ix. 31.

through our manifold sins, to offer unto Him any sacrifice.¹ But Christ has made atonement, and in our Eucharist we, sinners, come before God and say :

“ Look, Father, look on His anointed face,
And only look on us as found in Him ;
Look not on our misusings of Thy grace,
Our prayer so languid and our faith so dim ;
For lo ! between our sins and their reward
We set the passion of Thy Son our Lord.”²

Christ in heaven, before the Father's throne, ever presents the perfect oblation of a life entirely devoted. This He does as our High Priest,³ in our nature, and we at the altar on earth may associate ourselves with Him in His action within the veil. We are taken up in spirit to the heavenly sanctuary,⁴ and joined with Him in His perfect oblation. Hence, at our Eucharist, each time we present before God the memorial of Christ's self-oblation, we solemnly dedicate ourselves

¹ See the prayer of oblation in the Communion Service.

² William Bright, *Hymns A. and M.*, No. 322.

³ Heb. vi. 20 ; ix. 24.

⁴ See the *Sursum Corda* and Preface in the Communion Service.

34 SATISFACTION OF SACRIFICIAL INSTINCT

in and with Him, saying, "Here, Lord, we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."¹ Thus in the sacrament we offer the *burnt-offering* of the complete dedication of ourselves, with all our powers and faculties, to be, in and through Christ, entirely God's.

Then, in our act of communion, wherein we feed upon the sacrifice, there is peace between God and man, for it is the sacrifice of the *new covenant of peace*. There is peace because there is union ; a union between the faithful soul and Christ so close and intimate that our Lord compares it to the union between the Eternal Father and Himself the co-eternal Son—"As I live by the Father, so he that eateth Me, even he shall live by Me."² Feeding upon Him in the sacrament His life passes to us, and we henceforth are identified with Him.

"Jesus, my Life is Thine,
And evermore shall be
Hidden in Thee !

¹ The prayer of oblation in the Communion Service.

² St John vi. 57.

For nothing can untwine
Thy life from mine."¹

Then the service fitly concludes with the benediction of peace—the peace of God which passeth all understanding, which the world knows not, cannot give and cannot take away—for nought save sin can destroy it—and which shall keep our hearts as a garrison,² fortifying us with strength for the conflict that lies before us as we go from the altar back to our life in the world.

Thus we see that the yearnings of humanity as expressed in its sacrificial rites are fulfilled and satisfied in the great Christian sacrament in a wonderful way. Through the Eucharist we apply to ourselves the expiation wrought by Christ for the sins of the world, and feeding upon His sacrifice as our peace-offering we have communion with God, then are we able, in union with Christ, to offer unto our God the acceptable sacrifice of lives wholly dedicated to His service.

¹ Frances Ridley Havergal.

² φρουρήσει, Phil. iv. 7.

“Therefore we, before Him bending,
 This great sacrament revere ;
 Types and shadows have their ending,
 For the newer rite is here ;
 Faith, our outward sense befriending,
 Makes our inward vision clear.”¹

¹ St Thomas Aquinas.

IV

THE EUCHARIST—THE CHURCH'S SELF-OBLATION

THE Eucharist is the one distinctively Christian service of worship. The offering of prayers to God for the supply of human needs, the singing of hymns of praise, instruction by means of addresses and exhortations, all these, which often go by the name of worship, Christianity practises in common with other religions. But the singling out of the first day of the week as the Lord's Day, to be a special day of worship by the celebration of the Holy Eucharist, has from the first been a peculiar characteristic of Christianity.¹ Sunday observance is distinctive of Christianity,² but

¹ Acts xx. 7.

² St Ignatius of Antioch, writing in the earlier years of the second century, distinguishes Jewish and Christian life by

the one essential feature of the keeping of the Lord's Day in the Church of Christ is attendance at the Lord's own service—the offering of the Holy Eucharist. The Eucharist is thus distinctively Christian worship.

Why is the Eucharist man's highest worship? What do we mean properly by worship? If religion be defined as our true relation with God, then worship means the expression of this relation in act. Now the true relation of man to God is that of perfect dependence, whole-hearted surrender of the will. Self-oblation is the essence of worship.

This may be illustrated from that passage in the marriage service, which has sometimes puzzled people, and to which objection has sometimes been made. I mean the place where the bridegroom says to the bride, "With my body I thee worship." When he says these words he says in effect,

Sabbath-keeping or Lord's Day observance as their most characteristic outward ceremonies (*Epistle to the Mag-nesians*, ix.).

“At thy feet, whom I have chosen for myself out of all the world, I lay myself, all that I have and all that I am, to be thine and thine only all through life.” May we not learn from this the true meaning of worship? To worship God means to choose Him before all else which may demand our allegiance, to put aside the enticements of the world, the allurements of the flesh, and the temptations of the devil—to choose God and to devote ourselves to Him, to be His, His only, and His for ever. Worship is our self-oblation.

All the works of the Lord bless the Lord, praise Him and magnify Him for ever. In creation generally the service thus rendered is performed through the simple exercise of the creatures' God-given life and by the necessary fulfilment of their divinely appointed functions. It is by a happy order from which they cannot depart that the works of God set forth the glory of their Creator. But with man, the crown of God's creative work, it is otherwise. Made in the Divine image his is a moral nature, so that his

service is intended by God to be deliberately rendered—a free and loving service, given because man loves God and chooses to devote himself, with all the powers and activities of his life, to God. Thus there is deeply rooted in human nature the instinct of self-oblation which underlies the idea of worship, and man is nowhere altogether without this instinct. He may be ignorant, degraded, and sinful, and through his ignorance or his sin he may have a distorted view or an unworthy conception of God and of the service which is due to Him. Yet man strives to please God and longs to devote himself to God, and his desire finds expression sometimes in the offering of sacrifice, as *e.g.*, the Jews offered burnt-offerings to symbolise the self-dedication of the offerer. Or perhaps man's instinct of self-oblation may express itself in voluntarily inflicted self-torture, as *e.g.*, the Indian fakir will sit or stand in the same position until his limbs become atrophied, or will mangle his body with scourges or knives under the idea that he is thus dedicating himself to God. But

these things are of no avail, because the will is alien. For the only acceptable sacrifice from man in the sight of God is, not death, not a distorted or maimed life, but an active life in the world freely rendered through deliberate choice to the service of God. This is man's true self-oblation and the necessary condition of His highest life—to serve God is to reign.¹

The self-oblation of Christ is the one perfect offering made by man to God. It is so because His human will was brought into complete union with the Divine will. He came not to do His own will, but the will of Him that sent Him;² it was this dedication of Himself which sustained Him through all His work and ministry. "My meat, He said, is to do the will of Him that sent Me, and to finish His work,"³ and His self-oblation was finally sealed when in Gethsemane, even in agony and sweat of blood He could still say, "Not My will but Thine be done."⁴ This

¹ *Cui servire est regnare*—the original of the phrase in the Second Collect at morning prayer, "whose service is perfect freedom."

■ St John vi. 38.

■ St John iv. 34.

⁴ St Luke xxii. 42.

complete oblation of the will made the service of Christ's whole human life pleasing and acceptable in the sight of the Father, and rendered His offering of Himself perfect.

In the Eucharist we present to the Father Christ's perfect offering, even as He Himself ever pleads that same offering before the throne in heaven. And how does our Lord appear in heaven? Not only does he appear as the Lamb once slain for us,¹ but also as the Son of Man. St Stephen, looking up steadfastly into heaven, saw the Son of Man standing at the right hand of God,² and the beloved disciple, in his vision of the Lord in glory, saw Him in the midst of the golden candlesticks as one like unto a Son of Man.³ In Christ two whole and perfect natures, the Godhead and the Manhood, are joined together in one Person, never to be divided,⁴ so that at the resurrection He took again His Body and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven.⁵ Thus our Lord

¹ Rev. v. 6.

² Acts vii. 55, 56.

³ Rev. i. 12, 13.

⁴ Article II.

⁵ Article IV.

appears before the Eternal Father as our representative; as the second Adam,¹ the representative of regenerate and restored humanity, the head of the Church² to whom His members are vitally united. Clothed in our flesh at the right hand of the Majesty on high, "He seeth us daily in Himself, He cannot look upon His flesh, but He must think upon us."³ As He presents Himself before the Father His offering, accordingly, is not merely that of Himself, but Himself with His whole Church united to Him and gathered up in Him. The mediation of our High Priest is twofold; it is the presentation of a past death, in as much as He is the Lamb as it had been slain, and it is also the presentation of all the energies of a present life, which includes the life of His people, who sit in heavenly places with Him⁴ because they are in Him as members of His Body.

In the Eucharist the Church does at the altar on earth what Christ does in the Holy

¹ 1 Cor. xv. 45.

² Eph. i. 22; Col. i. 18.

³ Bishop Andrewes' *Sermons*, vol. i., vi., p. 97.

⁴ Eph. ii. 6.

of holies above. Accordingly we first present Him to the Father as the Lamb of God, the abiding propitiation for the sins of men, and then we present Him also as the head of the body, and with Him we present His whole Church and ourselves severally as His members. We cannot approach God without Him ; it is only in reliance upon His merits that we have boldness to come before the throne of grace.¹

“Between our sins and their reward
We set the passion of Thy Son our Lord.”²

We first interpose the merits of Christ between our sinful souls and the just judgment of God, praying that God will “accept our sacrifice of praise and thanksgiving most humbly beseeching Him to grant, that by the merits and death of His Son Jesus Christ, and through faith in His Blood, we and all His whole Church may obtain remission of our sins and all other benefits of His passion.”³ But in thus presenting

¹ Heb. iv. 16. ² *Hymn 322, A. and M.*, by William Bright.

³ The prayer of oblation in the Communion Service.

Christ, because of our union with Him we also present ourselves. As we cannot approach without Him, so neither can He without us. Here then at the altar is our truest worship. Here we offer the perfect life of self-oblation once lived—yes and still lived—for the Christ-life, the life of complete dedication to God is lived on in us who are His members, here and now. As partakers of the sacrifice we ourselves become the sacrifice, as St Augustine says, “In the sacrament of the altar it is shown to the Church that in the very oblation which she offers, she herself also is offered.”¹ And again in another place the same father writes: “Christ is the priest, He Himself the offerer, He Himself the oblation. And the sacrament of this He willed to be in the daily sacrifice of His Church, who, as she is the body of Him who is her head, learns to offer herself through Him.”² Thus in our communion service, after pleading the merits of Christ on behalf of the whole Church in the Prayer of Oblation, we at once go on to say, “Here

¹ *De Civitate Dei*, x. 6.

² *De Civitate Dei*, x. 20.

Lord we offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." In the words of the hymn already quoted, while we pray—

"Look, Father, look on His anointed face,"

we at once add—

"Look on us as found in Him,"

because, through our sacramental union with Christ we are able, in union with His perfect self-oblation, to dedicate our own life in the body with all its activities as an offering acceptable to God.

To be a faithful communicant, then, what does it mean? It means to live a dedicated life—to live as Christ lived, to unite our wills with His in devotion to the Divine will, to let that mind be in us which was in Christ Jesus,¹ to arm ourselves with the same mind.² It means that we offer ourselves to God, to think with Christ, to work with Him, to love as He loved, and, if need be, to suffer with

¹ Phil. ii. 5.

² I St Peter iv. 1.

Him. We cannot go from the altar and be careless, or think only of self; still less can we go back to our life in the world nursing bitter and quarrelsome feelings, or with unclean and impure thoughts in our hearts. We are not our own, *our life has been laid on the altar with Christ's*. Let His will be our's too. Let our happiness and peace be found in self-surrender to the Divine will which was the law of Christ's perfect life. Let our chief joy be in making others happier and better by our ministry of love and service, as Christ did.

V

THE EUCHARIST (THE THANKSGIVING)

*"When He had given thanks"*¹ (εὐχαριστήσας). Think of the occasion of which this word is written. "The Lord Jesus in the night in which He was betrayed took bread: and when He had given thanks, He brake it and said, This is My Body, which is for you."² The words were spoken, the Lord's thanksgiving offered under the very shadow of death. He had spent the years of His ministry in teaching and in doing good, but His teaching had been misunderstood, His works of mercy by which He had delivered men from the tyranny of evil spirits were attributed to the agency of the Prince of

¹ Cor. xi. 24.

² 1 Cor. xi. 23, 24 (R.V. following the oldest extant MSS.).

evil,¹ and His own people, benefited by Him, was ready to disown and reject Him. The religious leaders of the nation were against Him.² He was conscious, too, that He could not rely upon the loyalty and devotion of the inner circle of His disciples, for they were ready to forsake Him.³ One of them even, as He also well knew,⁴ was a traitor, in league with those who sought His death, and only waiting for an occasion to betray Him unto them.⁵

How naturally, at such a time, would the human soul be cast down and become embittered! If we ourselves were placed in circumstances at all like those of our Lord when He sat down to the Last Supper with the twelve, we can imagine how full of complaints and repining our speech would be. We should be ready to exclaim Everything is against me! All my efforts have been of no avail. My life is a failure—and then in cynical mood we should doubtless go on to

¹ St Mark iii. 22.

² St John ix. 16, 24.

³ St Matt. xxvi. 31.

⁴ St Matt. xxvi. 21.

⁵ St Luke xxii. 1-6.

say sarcastic and bitter things of our fellows. But of our Lord we read "*He gave thanks.*"

He gave thanks. For what, we ask, did He thus give thanks and at such a time?

(1) In the first place, having regard to the more obvious signification of the passage, we may say that *our Lord gave thanks for the food lying on the table before Him.* He was, as we should say, saying grace before meat. We are reminded of our Lord's action at the feeding of the five thousand—"Jesus took the loaves; and *when He had given thanks*, He distributed to the disciples, and the disciples to them that were set down."¹ As at the feeding of the five thousand, so at the Last Supper Christ acknowledges, and would teach man, that all good things we enjoy are from God, to be received with thanksgiving, and to be used for His glory.

(2) But there was a deeper reason for our Lord's thanksgiving at the Last Supper. *He gave thanks for that which He Himself was even then accomplishing.* His thanks-

¹ St John vi. 11.

giving was offered under the shadow of the cross, and the sacrifice consummated upon the cross was, in its essence, already made. For the virtue of Christ's sacrifice lay in the perfect surrender of His will to the will of the Father. By the alienation of the will from God man had sinned¹ and become estranged from God, and only by the complete surrender of the human will, so as to bring it into unison with the Divine will, could atonement be wrought. All through His life upon earth Christ had been offering the sacrifice of a willing obedience to the Father's will,² and the supreme moment of His sacrifice was reached when, even in the agony in Gethsemane, knowing all that awaited Him, He was able to say, Not My will, but Thine, be done.³ At the Last Supper, then, Christ had made the sacrifice so that He could speak of His Body as "being given" (*διδόμενον*)⁴ for His own, and that sacrifice of His meant life to the souls

■ "Desire when it hath conceived bringeth forth sin,"
St James i. 15.

² St John iv. 34 ; v. 30 ; vi. 38.

³ St Luke xxii. 42.

⁴ St Luke xxii. 19.

of men, a new hope to struggling humanity—the salvation of the world. What wonder that, knowing all this, the heart of Jesus at that Last Supper was full of love and joy; for the joy that was set before Him He endured the cross, despising the shame.¹ Thus the sacramental rite of the New Covenant was instituted in an atmosphere of thanksgiving, and as her *Eucharist*—her *thanksgiving* the Church of Christ has continued it. In the earliest reference to the Church's use of the sacrament it is associated with the joy and the praises of believers, for we are told of the first Christians at Jerusalem that "breaking bread . . . they did take their food with gladness and singleness of heart, praising God."² Accordingly "*Eucharist*" was, in primitive times, the characteristic name for the sacrament ordained by Christ. St Ignatius of Antioch writes, "Strive to keep one *Eucharist*, for there is one flesh of our Lord Jesus Christ and one cup."³ In the book called the *Didache* we read, "Let no one eat and drink

¹ Heb. xii. 2.² Acts ii. 46.³ Philad. iv.

of your *Eucharist* but those who have been baptised,"¹ and the section dealing with the sacrament is headed "Concerning the *Eucharist*."² Justin Martyr, too, says with reference to the sacrament, "This food is called amongst us *Eucharist*."³

Let us see how the sacrament is thus appropriately named the *thanksgiving*. For what does the Church give thanks at the altar?

(a) The obvious and immediate answer is that, in the first place, thanksgiving is offered for the bread and wine. These are representative natural products, the fruit of our labour, and we, in placing them upon the altar acknowledge that material things, the fruits of the earth which nourish our bodily life, are God's gifts to us, and we thank Him for all the blessings of this life.

(b) These earthly elements of bread and wine are then consecrated upon the altar, and we receive them devoutly as the Body

¹ *Didache*, ix.

² *περὶ δὲ τῆς εὐχαριστίας*, *Didache*, ix.

³ *Apology* I., lxvi.

and Blood of our Saviour Christ. As we first place the bread and wine upon the altar they are mere natural elements, but when Christ, our High Priest, takes them into His hands and blesses them, they become supernatural, full of His own divine life and energy, and food for the nourishment of our souls to life eternal. So then at the altar we give thanks to God and praise Him, above all, for His inestimable love in the redemption of the world by His dear Son, for the transformation of the natural, the spiritualisation of the material, which is made possible for us by His incarnation and through His sacraments, for the means of grace and for the hope of glory.¹

This sacrament, ordained by Christ, is then the characteristic thanksgiving service

¹ Cf. the early form of Eucharistic thanksgiving given in *The Didache*, chapter x.: "Thou, Master Almighty, didst create all things for Thy Name's sake ; both food and drink Thou didst give to men for enjoyment, in order that they might give thanks to Thee ; but to us Thou hast graciously given spiritual food and drink and eternal life through Thy Servant."

of Christians. From this naturally follow some practical thoughts. If this be so—

(1) *The Eucharist should be the chief service of the Church on each Lord's Day.*

The celebration of the Eucharist formed the characteristic and essential feature of Lord's Day observance by Christians everywhere in early times, and it is quite clear in our Prayer Book that our Church intends the holy communion to be the central act of worship on Sunday. At this service, *e.g.*, announcements of general interest are to be made to the people; at this service alone, a sermon is provided for in the rubrics; and at this service only, of regular public services, the offerings of the congregation are to be collected, according to the rubrics.

(2) *The Eucharist should be the best attended of all Church services.* Yet how far this is from being the case amongst us. Too often it happens that while other services are fairly well attended, those who frequent the Eucharist are a mere handful of the parishioners, and the service has come to be regarded as something provided for

the select few, a luxury for the extra good, which is occasionally appended to the normal Sunday service. If the true significance of the Eucharist as the Christian thanksgiving were duly realised, surely our Sunday services would be so arranged that all might know and recognise that the Eucharist was the characteristically Christian act of worship which all are expected to attend, and the service would be thronged by all God's grateful children.

(3) *The Eucharist should be a bright and joyous service.* The Eucharist is full of thankfulness and gladness because, with its consecration of ordinary material elements to the highest spiritual use, it is in itself an epitome of that transformation and consecration of the natural which Christ has wrought. It stands for the great truth that for us as Christians ordinary life in the world is not hopeless, hollow, and disappointing, but our material, common life is a Divine gift to be used with thanksgiving and consecrated. Christ by His incarnation and through His sacraments renders it possible for us to make

all life sacred, so that "even the life which we live in the flesh is spiritual."¹ This could not be merely by nature, but such change can only arise from our incorporation into Christ and our abiding in Him, and the Eucharist is accordingly more than any merely natural feast, for we are thereby enabled "so to eat the Flesh of our Lord and to drink His Blood that we evermore dwell in Him and He in us."² His consecration of our nature thus avails for us and we are able to say, as otherwise we dared not, "Here, Lord, we offer unto Thee ourselves, our souls and bodies,"³ so that our Eucharist with its willing self-oblation, its deep and full spiritual joy of self-consecration, has in itself a foretaste of the joy of heaven.

¹ Ignatius, *Ephes.* viii. 2.

² Prayer of humble access in the Communion Office.

³ Prayer of oblation in the Communion Office.

VI

THE EUCHARIST THE GREAT SERVICE OF INTERCESSION

THE faith of the Church being that the memorial of Christ's sacrifice made at the earthly altar is one with the memorial of that same sacrifice which Christ Himself ever makes in heaven,¹ Christians naturally felt that in this service of His own appointment they could especially rely upon the present co-operation of Him who "ever liveth to make intercession."² The Eucharist thus took its place as the Church's great service of intercession, in which the members of Christ on earth have ever believed that their own supplications, feeble and imperfect though they be, are joined to the all-prevail-

¹ See above on "The Eucharist the Christian Sacrifice," pp. 6-8.

² Rom. viii. 34 ; Heb. vii. 25.

ing mediation of their Head and High priest before the Father's throne. A prominent feature of the service from the earliest times has, accordingly, been the offering up, in connection with the Eucharistic oblation, of prayers and intercessions for all estates of men, for those outside the Church as well as for its members, for those absent as well as for those present. Not only, too, were supplications offered for those bearing their part in the warfare of the Church on earth, but also on behalf of the brethren in the waiting state beyond the grave "who have gone before with the sign of faith and sleep the sleep of peace," that God would "grant to them and to all who sleep in Christ, a place of refreshment, light and peace, through Christ our Lord."¹

Such intercessions for, and commemorations of, both the living and departed are found in all the liturgies of the Primitive Church and, as an excellent description of

¹ This is the wording of the beautiful commemoration of the departed of the Canon of the Mass according to the Roman and old English (Sarum) Rite.

their character in general, we cannot do better than quote the words of St Cyril of Jerusalem: "After the spiritual sacrifice, the unbloody worship, is completed, we beseech God upon that sacrifice of propitiation for the common peace of the Churches, for the good order of the world, for kings, for our soldiers and allies, for the sick, for the afflicted, and generally for all who are in need of succour we all pray and offer this sacrifice. Then we make mention too of those who have fallen asleep before us, first of patriarchs, prophets, apostles, martyrs, that God would at their prayers and intercessions receive our supplication: then also on behalf of our holy fathers and bishops who have fallen asleep, and, in short, of all amongst us who have fallen asleep before us, believing that it will be the greatest benefit to the souls on whose behalf our supplication is offered, while the holy and most awful sacrifice is lying upon the altar before us."¹ It is the highest instinct and best feeling which thus prompts us to remember at the

¹ *Lectures on the Mysteries*, v. 8, 9.

altar all those for whom we ought to pray, pleading the merits of Christ's all-sufficient sacrifice not only for ourselves, nor merely seeking to supply our own peculiar need, but—

“ . . . for those our dearest and our best,
By this prevailing Presence we appeal ;
O fold them closer to Thy mercy's breast ;
O do Thine utmost for their souls' true weal ;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.”¹

The very natural desire that the intercessions of Christian people should thus centre round the Church's memorial of the Lord's sacrifice is illustrated by the use of the sanctus-bell. In old days it was the custom, at the time of the consecration of the Eucharist, to sound a bell hung outside the church upon the tower, or within a gable or flèche upon the roof-ridge. Some of these bells yet remain, as at Hadleigh (Suffolk), where it is attached to the outside of the timber spire, and the bell-cote or flèche which once contained the sanctus-bell may be seen

¹ Wm. Bright, *Hymns A. and M.*, No. 322.

in many of our old churches, most often over the gable between nave and choir as at Boston (Lincs), Bloxham (Oxon), or St Mary, March (Cambs), though occasionally on the ridge of the nave roof as at Southwold (Suffolk). The sound of the bell could be heard for some distance, and it was rung at the supreme moment in the Eucharistic office in order that parishioners who, from one cause or another were prevented from attending the service in Church, might, when they heard the bell, join their intercessions with those that were being offered at God's altar. The custom is a beautiful one emphasising the Eucharist as our great service of intercession, and it has been revived to a considerable extent amongst us in recent times. Since the Reformation the intercessory element of our public services has, to a great extent, been separated from the Eucharist and transferred to other services, so that the prayers of the congregation for the sick and for those in distress are now commonly asked at morning or evening prayer. In pre-Reformation times it was

very different. There were scarcely any intercessions at all in the Breviary offices of the hours, and the Eucharist stood out as the great service of intercession. Litanies of intercession were, it is true, in use, but these were, in general, said or sung in connexion with the Eucharist, whereas the connexion of our present beautiful Litany with the Sunday Eucharist, to which it was intended to be preparatory, has been, unfortunately, almost entirely dissolved.

We are accustomed to hold special services of intercession from time to time, and in many parishes prayer meetings are held at which a point is made of offering particular and detailed intercessions. Such services or meetings are good, and should be altogether helpful to the work of God's Church and fraught with blessing to many souls; but let us always remember that *the Eucharist is the prayer meeting of the family of God*. There at the altar as we plead the merits of Christ before the throne, we join in the great intercession in which each prays for all and all for each, and which

our Lord Himself has taught us, saying "*Our Father*."¹

Would it not be well to emphasise this aspect of our Eucharist by the clergy making it a regular practice to ask the prayers of the congregation, when giving out the notices after the Nicene Creed, for any causes or persons, mentioning by name those for whom intercessions are desired. In any case, whether the clergy adopt such custom or not, let each devout communicant bring his own intercessions to God's altar. Our Lord has promised, "Whatsoever ye shall ask the Father in My Name, He will give it you,"² and at the altar we may ask with full assurance of faith, being confident that we most truly ask in Christ's name when we come before the Father in His own appointed

¹ The Lord's Prayer has from primitive times regularly formed the conclusion of the long Prayer of Consecration at the Eucharist. This was the arrangement in the English Prayer Book of 1549, and is followed in the Scottish Communion Service. Since 1552 in our liturgy the recital of the Lord's Prayer has been slightly postponed so as to follow the communion of the people.

² St John xvi. 23.

way, pleading and relying solely upon His merit and His all-sufficient sacrifice.

The following prayer may be said privately at the beginning of the Communion Service for the direction of our intention :—

O Almighty Lord of heaven and earth, behold, I, an unworthy sinner, desire to offer up to Thee, by the hands of this Thy minister, the mystical and commemorative sacrifice of the Body and Blood of Thy Son Jesus Christ, in union with the one true sacrifice which He offered upon the cross. I desire to offer it, first, for Thine own honour, praise, adoration, and glory ; secondly, in remembrance of His death and passion ; thirdly, in thanksgiving for all Thy blessings bestowed in Him on His whole Church, and especially for those bestowed on me, the most unworthy of all ; fourthly, for obtaining pardon and remission of all my sins, and of those of all others for whom I ought to pray ; and especially at this time for [. . . *here name your special intention* . . .] ; and lastly, for obtaining all graces and blessings, both for myself, and for the

whole mystical Body of Thy Son, that we who are alive may finish our course with joy, and that they who sleep in Jesus may rest in peace and hope, and rise in glory; for the Lord's sake, whose death we are now about to commemorate. Amen.

VII

THE EUCHARIST, THE SACRAMENT OF MEMBERSHIP IN THE BODY OF CHRIST, AND THE BOND OF UNITY

(1) IF we consider only the outward and visible part of the Eucharist, it is obviously a social action ; it is a fraternal meal, taken in common as by the members of one family gathered around one table ; and this aspect of the sacrament is, it will be seen, fraught with lofty significance. For the act of eating together at the same table is, and ever has been, regarded all the world over as a pledge of fellowship and mutual good feeling between man and man, so that the outward form of the sacrament as ordained by Christ, viz., the eating of one bread and the drinking of one cup, of itself suggests

the important teaching that those who partake are thereby pledged to fellowship and mutual good-will. That our Lord, in adopting a social meal as the sacramental channel of His grace, intended that the outward form of the sacrament should be an impressive suggestion or indication of its inward power as the bond and security of the mutual fellowship of His followers in Himself, is altogether in unison with the whole context of the institution of the sacrament, and may be legitimately inferred from it. On that same night before His passion, thoughts of the unity which should mark the company of His disciples, and of the mutual love which they should exhibit, were amongst the foremost in His mind, and the expression of these thoughts formed a large part both of discourse and of prayer at the last supper, according to the account given by St John. Thus does our Lord Himself dwell on the thoughts of mutual love and unity at the very time of the institution of the sacrament, saying, "Even as the Father hath loved me, I also have loved you :

abide ye in my love. . . . This is my commandment, that ye love one another, even as I have loved you. . . . These things I command you, that ye may love one another.”¹ And again, a little later, He prays, “Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.”² . . . Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us. . . . And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one.”³ When Christ, then, with such thoughts in His heart, made a meal taken in common the outward form of His sacrament, we may feel sure that He intended the outward sign to have the simple meaning men naturally attach to it—when a man spreads his table it is a

¹ St John xv. 9-17.

² St John xvii. 11.

³ St John xvii. 20-23.

natural act by which he brings his friends together.

(2) But sacraments ordained of Christ are not only badges or tokens of Christian men's profession,¹ and the Eucharist, while in its outward form it impressively suggests the thought of brotherly love, is not merely a sign of the love that Christians ought to have among themselves one to another,² but it is a means of grace, whereby we partake of Christ so as to receive of His life, and that in no mere figure, but the blessing we receive in the sacrament is a real gift of communion, or fellowship with Christ. "The cup of blessing which we bless, is it not a communion of the Blood of Christ? The bread which we break, is it not a communion of the Body of Christ?"³ This gift of fellowship with Christ to each one involves a mutual fellowship in Him; each member receives life and strength from the One Head, and partaking of this life in common the members are thereby knit to-

¹ Article XXV.

² Article XXVIII.

³ 1 Cor. x. 16.

gether in one Body. Through being bound to Him we are members one of another.¹ The Eucharist, therefore, is not in such sense a sacrament of unity as to be merely an outward token or pledge of a union which independently exists, but it is an effectual sign;² the sacrament itself maintains and fosters that unity which it visibly expresses, because it is the means whereby all who partake share the life of Christ, so that He, who binds all the members in one, thereby dwells in them, and they in Him. This truth of the union of Christ's people through His sacrament is impressed upon us each time we approach the altar. We come, indeed, as individuals, and God deals with us as individuals, in His tender care. The consecrated elements are given separately to each one, and the words are said separately to each communicant, "The Body of our Lord Jesus Christ, which was given for thee." "The Blood of our Lord Jesus Christ, which was shed for thee." But the bread broken for us is of one piece, from

¹ Rom. xii. 5.

² Article XXV.

one cup we all drink, one Divine presence enfolds us as we kneel in adoration, one Divine life passes to and is shared by all, so that, after all, God is not dealing with us as isolated individuals, but He deals with all in one, as joined together in fellowship with His dear Son, receiving us as reconciled unto Himself in one body.¹ Thus it is that St Paul follows up the thought of our communion with Christ in the blessed sacrament with its sequel of our fellowship in one body through the same; "the cup of blessing, which we bless, is it not a communion of the Blood of Christ? The bread which we break, is it not a communion of the Body of Christ? seeing that we, who are many, are one Bread, one Body; for we all partake of the one bread."² Upon which passage St Chrysostom remarks, "we are all that self-same Body. For what is the bread? The Body of Christ. And what do they become who partake of it? The Body of Christ, not many bodies, but one Body." The Eucharist is thus the means of the

¹ Cf. Eph. ii. 16; Col. i. 22.

² 1 Cor. x. 16, 17.

circulation of the one life of the Body through all the members, and is rightly regarded as the great bond of unity, the means of our preservation in the Christian covenant, and the sacrament of membership in the Church of Christ. Therefore, before we leave the altar we lift up our hearts in glad thanksgiving that we have been made one with Christ *and with His people*, saying, "Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son, our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; *and that we are very members incorporate in the mystical Body of Thy Son*, which is the blessed company of all faithful people."¹

(3) Christianity is in its nature social. Ever since the Gospel of Christ was first

¹ *Post-Communion thanksgiving.* This is not often said, through its having been, unfortunately, made an alternative to the prayer of oblation in our present office.

preached in the world it has been a message of reconciliation to God and restoration for men in mutual fellowship. God was in Christ reconciling the world unto Himself.¹ But in thus restoring men to a life of communion with God, Christ also bound them by a new tie, a supernatural and spiritual bond, to one another. He reconciled all to God in one Body.² All are one in Christ Jesus.³ Christianity is thus wonderfully adapted to the nature of man, for man is by nature social, his best and highest life can never be lived in isolation and apart from the lives of his fellow-men, and since the religion of Christ has for its aim and purpose the salvation of the whole man, the perfecting of his highest activity and the full development of his powers, by its Founder's own appointment, it has taken the form of a communion or fellowship. Thus the apostles, from the day of Pentecost onwards, admitted by baptism⁴ to their fellowship those converted by their preaching. "The Lord *added to-*

¹ 2 Cor. v. 19.

² Eph. ii. 16.

³ Gal. iii. 28.

⁴ Acts ii. 38, 41.

gether day by day those that were being saved";¹ "and they continued steadfastly in the apostles' . . . fellowship."² Admission into this communion meant for Christian converts fellowship with one another through a new and blessed relation to God. So St John states the purpose of the apostolic testimony to the world to be "that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ."³ Of this divine fellowship the Eucharist is the bond; "they continued steadfastly in the apostles' fellowship, and in the breaking of bread."⁴ This aspect of the Eucharist as the bond of Christian unity is prominent in the writings of St Ignatius amongst early Christian documents. His letters abound with warnings against division, and he points his readers to the one altar, with the observance of the one Eucharist, as the pledge and security of their union as Christians. "Be ye, he writes, careful to observe one Eucharist, for there is

¹ Acts ii. 47 (R.V. margin).

² Acts ii. 42.

³ 1 St John i. 3.

⁴ Acts ii. 42.

one Flesh of our Lord Jesus Christ, and one cup unto union in His Blood ; there is one altar . . . that whatever ye do, ye may do it after God.”¹ His exhortations to unity are generally connected with references to the one bread,² or to the one altar.³ The Eucharist being thus the bond of the unity of the members of the mystical Body of Christ, the altar stands naturally as the chief emblem of unity, so that St Ignatius when he would indicate a man’s membership in the Church speaks of him as “within the altar.”⁴ It is obvious that he can only so write because for him, as for St Paul,⁵ the sacrament of the altar is the great bond and safeguard of Christian unity. This conception of the Eucharist as the sacrament of membership in the one Body of Christ is attested by the general consent of Christians in all ages, as is shown by the fact that in all parts of the Church throughout its history to *excom-*

¹ Epistle to the Philadelphians, iv.

² Epistle to the Ephesians, xx.

³ Epistle to the Magnesians, vii.

⁴ Epistle to the Ephesians, v.

⁵ 1 Cor. x. 17.

municate a person, *i.e.*, to preclude him from access to the altar and to cut him off from participation in the Eucharist has always been considered as equivalent to deprivation of the grace and blessing attached to membership in the Church, and to exclusion from the Christian brotherhood.

(4) Everywhere men naturally crave for social unity; they are feeling after a life of human fellowship, and Christ, through the gift of Himself in His sacrament, offers the complete satisfaction of human need and human aspiration. For can there be any union of men more sacred, stronger, or more powerful for good than the fellowship of those who are partakers together of the fulness of the life of Christ? What an impressive unity should they exhibit to the world, for whom our Lord prayed to the Father on that same night when He instituted His sacrament "that they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us . . . that they may be one, even as we are one; I in them, and Thou

in me, that they may be perfected into one.”¹ Yet how far short do Christians fall of this ideal, and how earnestly, therefore, should we strive to attain it, that, “as the bread broken in the sacrament was scattered over the hills, and being gathered together becomes one in the loaf consecrated on the altar, so the Church may be gathered together from the ends of the earth.”² The more we are able to understand the true significance of the Eucharist, and the more we realise that the gift we receive at God’s altar binds all His people in unity and mutual love, the more will our faith and love be stirred to keep warm and living the fellowship which God gives us in the Body of Christ, and the more shall we be enabled, through the grace of the blessed sacrament, to carry into every relation of life the spirit of human brotherhood. Let us not forget to pray, at each Eucharist, for the unity of all God’s people, and we could use no more suitable prayer

¹ St John xvii. 21-23.

² From the Eucharistic prayer in the *Teaching of the Apostles*, chapter ix.

than that said by the priest in the Roman rite—"O Lord Jesus Christ, who saidst to Thine apostles, peace I leave with you, My peace I give unto you: look not upon my sins, but upon the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will: who livest and reignest, God, world without end. Amen."

Thou, Who at Thy first Eucharist didst pray
That all Thy Church might be for ever one,
Grant us at every Eucharist to say
With longing heart and soul, "Thy will be done."
Oh, may we all one bread, one body be,
Through this blest sacrament of unity.

For all Thy Church, O Lord, we intercede:
Make Thou our sad divisions soon to cease:
Draw us the nearer each to each, we plead,
By drawing all to Thee, O Prince of peace:
Thus may we all one bread, one body be,
Through this blest sacrament of unity.¹

¹ *Hymns A. and M.*, No. 553.

VIII

THE EUCHARIST THE BOND OF THE COMMUNION OF SAINTS

IT is not without significance that the commemoration of All Saints comes just at the time of year when sadness and gloom for the most part pervade nature. The trees are almost bare, the skies overcast. By many tokens we perceive that the dark and chill winter is coming on and the failure of the fair promise of earthly things is borne in upon us. Just at this time the Church encourages and cheers us with the thought of that other world which is ours, our inheritance incorruptible and undefiled and that fadeth not away,¹ the inheritance of the saints in light of which God hath made us

¹ ■ St Peter i. 4.

meet to be partakers.¹ The things that are seen wear a sad aspect :—

Down below the wild November whistling
Through the beech's dome of burning red,
And the autumn sprinkling penitential
Dust and ashes on the chestnut's head.

But our faith is directed to things unseen :—

Up above, the tree with leaf unfading,
By the everlasting river's brink,
And the sea of glass, beyond whose margin
Never yet the sun was known to sink.

Up above, the host no man can number,
In white robes, a palm in every hand,
Each some work sublime for ever working,
In the spacious tracts of that great land.

The contrast which Archbishop Alexander has thus beautifully expressed is forcibly brought before us in the lessons read on All-Saints' Day. "In the eyes of the foolish (men) seem to have died ; and their departure was accounted to be to their hurt, and their journeying away from us to be their ruin : but they are in peace. The souls of the righteous are in the hand of God, and no

¹ Col. i. 12.

torment shall touch them. For even if in the sight of men they be punished, their hope is full of immortality; and having borne a little chastening, they shall receive great good; because God made trial of them, and found them worthy of Himself.¹ . . . We fools accounted (man's) life madness, and his end without honour: How was he numbered among sons of God? And how is his lot among saints? . . . As soon as we were born we ceased to be. . . . But the righteous live for ever, and in the Lord is their reward, and the care for them with the Most High. Therefore shall they receive the crown of royal dignity and the diadem of beauty from the Lord's hand."²

Yet we should miss the highest thought of All-Saints' festival if we merely contrast the present with the future, if we only set the "glory that shall be revealed" over against "the sufferings of this present time."³ The great truth set before us is that of the *Communion of Saints*. The glory

¹ Wisdom iii. 1-5.

² Wisdom v. 4, 5, 13, 15, 16.

³ Rom. viii. 18.

of the saints of God of which we read is not merely a vision of a dim and distant future. The saints, the heroes of the faith, the martyrs, those whom we in this life have been privileged to know and love in Christ—these, though apparently lost awhile—lost to the Church and to us—have entered upon something of the glory of the saints of God; and the dull, commonplace, struggling life that we lead in the world is bound up with theirs and one with theirs. This is what we mean when we say that all are one body in Christ. As we think of those who have gone before us with the sign of faith, and pray for them that to them may be granted a place of refreshment, of light, and of peace, so, too, we cannot doubt, they think of us, and their prayers continually ascend for us. For in Christ all are one in heart and spirit, one and the same principle still rules their activity and ours.

If the body is thus one we naturally expect to find the unity of God's people, living and departed, expressed in some characteristic action—such action as would be at once both

the expression and the bond of the unity of the whole body—the Eucharist is such expression and bond of the whole Church's unity, of the communion of saints, for it is the common action of all the members of Christ's Body. It is not merely those members of the Church who are still in the ranks of the Church militant here on earth that have their part in the Eucharist, but all are associated together at the altar. For the central idea of the Eucharist, as expressed in the liturgies of the Church from primitive times, is that the whole Church, the Body of Christ, is, in virtue of its priestly office,¹ associated with the action of the Head, the great High Priest in heaven. We at the earthly altar do what He does before the throne. As Christ ever pleads within the veil the merits of His all-sufficient sacrifice, we at the altar, with His very own words and actions, plead that same sacrifice before the Father. "Lifting up our hearts unto the Lord,"² we are in spirit taken up to the

¹ 1 St Peter ii. 5, 9.

² The *Sursum Corda* is one of the most ancient features of the liturgy.

heavenly Holy of holies,¹ and our earthly oblations become one with that perfect offering which Christ there presents.² But entering there we find ourselves "with all the company of heaven," we join with angels and archangels and with all the saints of God in praise. For thus the Church has ever believed that in the "*Sanctus*" the Church militant is in a very special way joined with the adoration of saints and angels in the praise of God. Then, again, a little later in the service, we offer the sacrifice to the Father, entreating "that we and *all the whole Church*, may receive remission of our sins and all other benefits of Christ's passion."³ Thus the Eucharistic oblation is made, not merely for ourselves, nor for the Church in our own country, nor only for the Church on earth, but for *all the whole Church* do we supplicate the benefits of Christ's passion; so that all the members of the one com-

¹ Heb. x. 19.

² See the prayer in the Roman and in the Sarum Rite that the gifts lying upon the altar may be borne by God's holy angel to the altar on high, etc.

³ Prayer of oblation.

munion, whether militant here on earth, or in the waiting world beyond the grave, are united in the high priestly intercession of Christ, the Head.

Ye saints of God, sweet Jesus' Body glorious,
 From righteous Abel to the babe baptized but now,
 Ye that in Paradise take rest victorious,
 Ye that on earth beneath the cross still bow,
 Ye lightning-visaged hosts angelical,
 Here, at His holy feet, I meet you all.

Let us indicate a little more fully how the Eucharist is thus the bond of the communion of saints living and departed.

(1) Because it is *the commemoration and the pleading of the sacrifice of Christ*. We have already thought how we, the members of the one communion on earth, in this service plead the merits of Christ's sacrifice, how we ask God to "look on us as found in Him," and how

Between our sins and their reward
 We set the passion of His Son our Lord.¹

¹ Dr William Bright, *Hymns A. and M.*, No. 322.

But the saints in Paradise ever commemorate the same sacrifice. In the glimpses of their activity which are given us in Scripture they are pictured as engaged in worship of the "Lamb as it had been slain."¹ As priests unto God, redeemed by His Blood, they hymn before the throne His sacrifice, saying, "Worthy is the Lamb that was slain."² The commemoration of Christ's sacrifice is, therefore, one great link between ourselves and the saints in Paradise.

(2) As *the communion of the Body and the Blood of Christ*,³ the Eucharist is the great bond of our union here on earth; having in the sacrament each one of us communion with Christ, we are thereby joined in close communion with one another; we, though many, are one bread, one body: for we all partake of the one Bread.⁴ But the same living Bread is the sustenance of the whole Body; the spiritual nature of the saints in Paradise requires spiritual

¹ Rev. v. 6.

² Rev. v. 9, 10, 12.

³ I Cor. x. 16.

⁴ I Cor. x. 17.

food for its sustenance, and it is written : "The Lamb shall feed them."¹ In this our act of communion, accordingly, we draw our spiritual sustenance from the same source as they ; our life is knit with theirs in the fellowship of the one Body of Christ.

(3) In the Eucharist *we are brought near to the very presence of Christ*. The saints in Paradise are in the shadow of the throne. At the earthly altar we too gather at His feet, for the Lamb who sitteth on the throne is present at our altar and spreads His tabernacle over us as over them.

Thus in this blessed sacrament we are joined in the same action with the saints at rest and share the grace and blessing which they enjoy in the near presence of the Lord. That confident reliance on the merits of Christ's sacrifice to set us faultless before the throne, that never-failing sustenance and strength drawn from the Lamb once slain, that sure protection in His

¹ Rev. vii. 17.

near presence; all these, mentioned by St John in his Revelation as marks of the life of the blessed saints in Paradise: all these are ours as we gather at the altar.

IX

REQUISITES FOR WORTHY COMMUNION

IN considering what is required of those who come to the holy communion, let us take the requisites for beneficial reception as they are set out in the Church catechism, and we shall see how each condition there named corresponds to one of the chief aspects of the sacrament, and is also emphasised in the communion service.

You will remember that in the catechism the answer to the question, "What is required of them who come to the Lord's Supper?" runs thus:—"To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remem-

brance of His death ; and be in charity with all men." Summing this up shortly we may say that the Christian in his self-examination before approaching the sacrament is to look for three qualifications in himself, that he may use the sacrament rightly, viz., *purity from sin, faith, and charity*. These will be seen to correspond to the three main aspects of the sacrament as (a) the Christian *sacrifice*, (b) the divinely appointed *means of grace*, and (c) the *sacrament of membership in the Body of Christ* and the bond of unity.

(1) *Because the Eucharist is the presentation of Christ's sacrifice to the Father, purity from sin is required in those who offer it.*

In the Eucharist we enter the heavenly Holy of holies, and in a very special manner are brought near to the Divine presence. At the earthly altar we, the members of the Church below, are united with Christ, our Head and High Priest, in the presentation of His sacrifice before the throne in the heavenly sanctuary, and in the pleading of His all-sufficient merits, in which He is ever there engaged. In union with His offering

and intercession alone do we dare to plead with God or to offer ourselves to God ; hence in this sacrament especially, having a great High Priest over the house of God, we have boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us.¹ The offering of the Eucharist is thus the exercise of that priestly office which is ours in virtue of our membership in the Body of Christ.² But God heareth not sinners³ ; He is of purer eyes than to behold iniquity,⁴ and sin must always separate man from Him,⁵ therefore *purity from sin* is an essential for those who thus draw near to offer before Him. The root of sin lies in the alienation of the will from God,⁶ but Christ's human will was perfectly in line with the will of the Father in heaven,⁷ so that in His perfect life was no departure from God, no sin⁸ ; and it was this *purity*

¹ Heb. x. 19, 20.

² 1 St Peter ii. 5.

³ St John ix. 31 ; Ps. lxvi. 18.

⁴ Hab. i. 13.

⁵ Isa. lix. 2.

⁶ St James i. 14, 15.

⁷ St Matt. xxvi. 42 ; St John v. 30 ; vi. 38.

⁸ 2 Cor. v. 21 ; 1 St Peter ii. 22 ; 1 St John iii. 5 ; Heb. iv. 15.

from sin which qualified Him to be our High Priest and mediator with God, as well as an acceptable victim, the Lamb without spot, who should take away the sins of the world.¹ We have an advocate with the Father, Jesus Christ *the Righteous*, and He is the propitiation for our sins. Purity from sin in union with Him is expected of those who as priests unto God² enter with Him the Heavenly sanctuary. Thus in the passage of the Epistle to the Hebrews which has been already referred to, after declaring that we have boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, the writer goes on to name the qualifications necessary on our part, and he mentions amongst them that we must be pure from all defilement, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure

¹ St John i. 29, 36; 1 Cor. v. 7; 1 St Peter i. 19. "Agnus Dei qui tollis peccata mundi, miserere nobis" occurs in the Roman and Sarum Rites in connexion with the consecration, and is now often appropriately sung in our churches after the prayer of consecration.

² 1 St Peter ii. 5.

water.”¹ The same great principle that he who offers before God must be pure was emphasised in the Old Testament by elaborate regulations for the ceremonial purification of those who entered upon the sacred functions of the priestly office,² and in the early Christian liturgies it was set forth by the solemn sentence uttered by the priest at every Eucharist—“The holy things are for the holy.”³ It finds striking expression in the very early Christian Manual known as the Teaching of the Apostles—“On the Lord’s Day do ye assemble and break bread, and give thanks after confessing your transgressions, in order that your sacrifice may be pure”⁴; and again, “whoever is holy let him come; whoever is not let him repent.”⁵ Purity from sin, then, is required as a condition of Communion, because the communicant approaches the altar to offer the Christian sacrifice as a priest unto God. Let me ask you to notice

¹ Heb. x. 22.

² See, *e.g.*, Exod. xxix. ; xl. 12 ; Lev. viii. 21.

³ τὰ ἁγία τοῖς ἁγίοις.

⁴ Chapter xiv.

⁵ Chapter x.

how the communion service itself emphasises the need of this qualification.

(a) The Church carefully guards the altar from profanation, and provides that open and notorious evil-livers shall be warned that they presume not to come to the Lord's table until they have openly repented and made amendment.¹

(b) Then in the exhortations contained in the service, self-examination, confession of sin to God, and purpose of amendment of life are set forth to all as preliminaries to an approach to the sacrament. "The way and means thereto is : first, to examine your lives and conversations by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life."² " Judge therefore yourselves, brethren, that ye be not judged

¹ See the second rubric, at the beginning of the Communion Office.

² The *first exhortation* in the Communion Service.

of the Lord; repent you truly of your sins past.”¹

(c) Those who, after such self-examination, are disquieted in conscience and deem themselves unfit to draw near the altar are especially invited to make confession to a priest, and open their grief that they may receive the benefit of absolution.²

(d) In the service itself the priest reads the invitation, “Ye that do truly and earnestly repent you of your sins . . . draw near,”³ and finally all, as they are gathered together before the altar, are asked by the Church to join in a humble confession of sin, and absolution is pronounced over the congregation in the name of God, before they join in the great act of offering the Eucharist and receive the communion together.

(2) *Because the Eucharist is a means of grace, faith is required in those who would receive the gift which God bestows thereby.*

¹ Exhortation at the time of the celebration of the Communion.

² See the first exhortation, to be read when the minister giveth warning for the celebration of the Holy Communion.

³ The *short exhortation* read at every celebration.

The sacraments are effectual signs of grace,¹ so that God confers through them the grace signified. In the Eucharist, accordingly, "there is no vain ceremony, no bare sign, no untrue figure of a thing absent, but, as the Scripture saith, the Table of the Lord, the Bread and Cup of the Lord, the memory of Christ, the annunciation of His death, yea, the communion of the Body and Blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful."² The sacrament, then, is not merely the pledge of a gift which, if given to man at all, is given independently, but it is a "means whereby we receive"³ the grace signified. Sacramental grace has an objective reality. The Lord's Body and Blood are, in the Eucharist, given and taken,⁴ *i.e.*, the Divine gift exists apart from ourselves and comes to us from

¹ Article XXV.

² *Homily of the worthy Receiving and reverent Esteeming of the Sacrament*, p. 476 (ed. S.P.C.K.).

³ Church Catechism.

⁴ Article XXVIII.

outside ourselves, from the Lord Himself, by the agency of the Holy Spirit, working through the chosen and appointed means. The gift is there, in the sacrament, by virtue of Christ's institution and promise, whether we are worthy of it or no. Our faith cannot create God's gift, cannot make the reality and efficacy of the sacrament, but only faith can appropriate the gift, because it is spiritually discerned, and faith is the quality by which, while still in the body, we discern spiritual realities and apprehend spiritual blessings. Therefore it is rightly laid down by the Church not only that the Body and Blood of Christ are verily and indeed taken and received in the Lord's Supper,¹ but that "the means whereby the Body of Christ is received and eaten in the supper is faith."² Without faith it is impossible to please God,³ and in the Eucharist, as the highest act of worship, as the nearest approach to the Divine presence, and as the means of communicating God's most wonderful gift—the gift of Himself—to man, the greatest exercise of man's

¹ Church Catechism.² Article XXVIII.³ Heb. xi. 6.

faith is called for. There must be faith in the efficacy of Christ's atoning sacrifice, faith in the risen and living Saviour who intercedes for us within the veil, and faith in the power of the Holy Spirit, who operates through the means which Christ has appointed in His Church. We might illustrate Christ's working in the sacrament from His working in the days of His earthly ministry. The power of the Lord was present to heal,¹ whether men believed in Him or no, but only those who had faith were able to appropriate the gift of healing.² Men's faith did not create the Lord's presence amongst them, or His power to heal, but when He said "thy faith hath saved thee,"³ the meaning, of course, is that Christ's present power, appropriated by faith, wrought the miracle of healing. So in the sacrament Christ is truly present, and the gift of His indwelling life is offered to all, though some, discerning not the Body,⁴ incur judgment unto themselves, while those who

¹ St Luke v. 17.

² St Matt. xiii. 58.

³ St Luke vii. 50 ; xviii. 42.

⁴ 1 Cor. xi. 29.

receive in faith are made spiritually partakers of Christ, so that they dwell in Him, and He in them.

Rightly, therefore, does the Church teach her children that it is required in them who come to the holy communion that they should have a lively faith in God's mercy through Christ; and the same great principle, that faith is necessary in order that we may receive the virtue of the sacrament, is emphasised in the service.

(a) In the exhortations occur these passages: "Have a lively and stedfast faith in Christ our Saviour . . . so shall ye be meet partakers of those holy mysteries";¹ "Draw near with faith, and take this holy sacrament to your comfort."²

(b) At the solemn moment of the administration of the communion, the priest says to each one: "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving."

¹ The third exhortation, to be read at the time of the celebration.

² The short exhortation read at every celebration.

(3) *Because the Eucharist is the sacrament of membership in the Body of Christ, therefore a third requisite for beneficial reception is charity.*

Partaking at the same table has ever been regarded as pledging men to fellowship, so that if we consider the outward sign in the sacrament of the Eucharist as ordained by Christ, it is evidently significant of the mutual fellowship and goodwill which He intended should mark His followers. The sacrament is obviously "a sign of the love that Christians ought to have among themselves one to another,"¹ and in the earliest times the Eucharist was celebrated in connexion with a meal taken in common and known as the Agape—the Love Feast.² The same thought, but on a much higher level, is suggested to us by a consideration of the inward grace in the sacrament. As a Love Feast the sacrament emphasises our union as fellowmen; but as the communion of the Body and Blood of Christ it cements and expresses our union as

¹ Article XXVIII.

² 1 Cor. xi. 20, etc.

fellow-members of Him. The gift of Christ to His people in the sacrament is the very bond of Christian fellowship. Each member in his communion receives life and strength from the One Head, and, partaking of this life in common, the members are thereby joined together in one body; "we, who are many, are one Bread, one Body; for we all partake of the one Bread."¹

The Eucharist, therefore, is the bond of unity and the sacrament of membership in the Church of Christ. Thus at the altar, after our communion, we give thanks to God in these words: "We most heartily thank Thee for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son, our Saviour Jesus Christ: and dost assure us thereby . . . that we are very members incorporate in the mystical Body of Thy Son."²

The universality, too, of this conception of

¹ 1 Cor. x. 17.

² Post-communion thanksgiving in the Communion Office.

the Eucharist as the sacrament of membership in the Church is attested by the fact that by the general consent of all Christians in all ages, formal exclusion of unworthy members from the Christian brotherhood has taken the form of a sentence of *excommunication*.

When the Eucharist, then, is viewed as the sacrament of membership in the One Body of Christ, the essential requisite for beneficial reception is mutual love, or charity. The sacrament is the abiding memorial of Christ's self-sacrificing love, wherein His people are associated with Him in His sacrifice, and whereby is wrought in them the same grace of love. We must not, therefore, come with ill-will or malice in our hearts. Christ Himself would, in such case, send us back. "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."¹

¹ St Matt. v. 23, 24.

The mutual charity which should characterise those who come together to the Lord's table, was in primitive times impressively signified by the symbolic action of the kiss of peace. Both St Peter and St Paul in the New Testament enjoin mutual salutation with a holy kiss,¹ and it has been inferred from this that the custom of interchanging the kiss in the liturgy was instituted by apostolic authority; at any rate the liturgical kiss of peace must have been introduced very early, being probably considered the best method of compliance with the apostolic injunctions. The custom is frequently alluded to in patristic writings; it is mentioned, *e.g.*, by Justin Martyr,² Tertullian,³ St Cyril of Jerusalem,⁴ and St

¹ Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 St Peter v. 14.

² "Having finished the prayers we salute one another with a kiss. Then bread and a cup of water and wine are brought."—*Apology* i., chapter lxxv.

³ "What prayer is complete from which the holy kiss is divorced? . . . what kind of sacrifice is it from which men depart without the peace?"—*De Oratione*, chapter xviii.

⁴ "Then the deacon calls out, Receive ye one another and let us salute one another. . . . This kiss is a sign that

Augustine,¹ and it has its regular place in the early liturgies. After the thirteenth century the mutual salutation fell into disuse in the Western Church, and instead, all present, beginning with the priest, kissed a tablet of metal or wood marked with the cross, which was passed round. Though no symbolic action is now practised amongst us to give outward expression to our mutual charity, the necessity of this qualification for a worthy communion is clearly set forth in the exhortations in the communion office: "Amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries."² "Ye that are in love and charity with your neighbours . . . draw near with faith, and take this holy sacrament to your comfort."³

Beloved, if we stay away from the Eucharist,

our souls are mingled together, and banish all remembrance of injury."—*Lectures on the Mysteries*, v. 3.

¹ "We say the Lord's Prayer . . . after that is said, 'Peace be with you,' and Christians kiss one another with the holy kiss, which is the sign of peace."—*Sermon*, ccxxvi.

■ Exhortation to be read at the time of the celebration.

³ Short exhortation.

then we have no part or lot with Christ, no share in the grand work of the Church of Christ, or at least only a formal part, no real, active, and living share in it. But if we come to the altar, and come regularly, let us take heed how we come. We are coming (1) to exercise our most holy privilege as priests unto God, and they that stand to offer before Him must be *pure from sin*.¹ We are coming (2) in obedience to Christ's command to claim that gift which He has promised. He will not fail us. He will be present at the altar to bestow His grace, and we shall be able to receive it if we come with a *lively faith* ² in the Divine mercy through Christ. We are coming (3) to the sacrament of Christ's love to be bound together with our brethren in the bond of heavenly love, so that we dare not approach the altar except we be in *charity* ³ with all men.

¹ Heb. x. 22.² Heb. x. 22.³ Heb. x. 24.

X

THE COMMUNION OF THE BODY AND BLOOD OF CHRIST.

WE have considered the Eucharist as the memorial of the sacrifice of Christ ; we have now to think of it as a feast upon the same sacrifice, whereby we have communion with Him whom we worship. For the Eucharist as a sacrifice is consummated in the act of communion.¹ Our Lord in the heavenly sanctuary and at the earthly altar is Himself our representative priest and victim, not only because He associates us with Himself in the pleading of His sacrifice, but in a higher and more wonderful way, because in the same sacrament He identifies us with

¹ "He who offers the sacrifice must partake of the sacrifice."—St Thomas Aquinas, *Summa Theologiæ* III., lxxxii. 4.

Himself, calling us to share His own life. Thus in the Eucharist is attained the essential end of all sacrifice, viz., communion with God.

Our Lord, then, ordained the sacrament not only for the continual memorial of the sacrifice of His death,¹ but that thereby He might feed the souls of His people with His Body and Blood. This aspect of the sacrament as a sacrificial feast has received in our liturgy that emphasis which is due, being expressed in the title "Holy Communion" prefixed to the Order for the administration of the sacrament, and this name of "Holy Communion" is naturally on that account in very general use amongst us. The vital importance of this aspect of the Eucharist as the Holy Communion rests on the principle that sustenance is necessary to every form of life, so that spiritual food is necessary to the new life begun in Baptism, just as material food is necessary for the preservation of the natural life of the body. In the great discourse at Capernaum, as recorded by St

¹ Church Catechism.

John, our Lord sets forth Himself as the Living Bread,¹ communicating to men the fulness of life which He Himself possesses : “as the Living Father sent Me, and I live because of the Father ; so he that eateth Me, he also shall live because of Me.”² Then Christ further explains that this “living because of Him” is to be through appropriation of His life as sacrificed. “The Bread which I will give is My Flesh, for the life of the world. . . . For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him.”³ Moreover, He expressly makes participation of His Flesh and Blood a necessary condition of spiritual life. “Verily, verily, I say unto you, except ye eat the Flesh of the Son of man and drink His Blood, ye have not life in yourselves.”⁴

Later, on the night of His betrayal, our Lord referred back to, and by His action explained, this mysterious language when

¹ St John vi. 51.

² St John vi. 57.

³ St John vi. 51, 55, 56.

⁴ St John vi. 53.

He instituted and commended to the observance of His disciples the means of participation of His Flesh and Blood, made available for food by sacrifice, for He took Bread, "and when He had given thanks, He brake it, and said, This is My Body, which is for you ; this do in remembrance of Me. In like manner also the Cup, after supper, saying, This Cup is the New Covenant in My Blood : this do, as oft as ye drink it, in remembrance of Me."¹ St Paul, who thus records the institution of the Eucharist,² explains in another passage of the same Epistle to the Corinthians, the spiritual significance of the reception of the sacramental signs ordained by Christ : "The cup of blessing which we bless, is it not a communion of the Blood of Christ? The Bread which we break, is it not a communion of the Body of Christ?"³ The inward part or

¹ I Cor. xi. 24, 25.

² St Paul's account as given to the Corinthians was that which he himself had received on becoming a Christian (I Cor. xi. 23)—the traditional account of the Apostolic circle ; so that earlier evidence as to the significance of the Eucharist is practically impossible.

³ I Cor. x. 16.

thing signified by the outward signs of bread and wine is the Body and the Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.¹

Nothing short of this Divine food can really satisfy the spiritual nature of man, whose soul yearns after communion with God. The spiritual benefit consequent upon a worthy reception of the sacrament cannot be regarded as simply the result of the soul's action upon itself, or such as might naturally follow upon devout meditation on Christ's death and the benefits which we receive thereby, for if the Eucharist were nothing more than the feeding upon bread and wine with devout thoughts about Christ in the heart, it would in no wise supply the need of our souls. But Christ has promised to impart to us in His ordinance the gift of Himself, the Living Bread from heaven, that He may dwell in us, and we in Him, and that we may live because of Him. Relying, therefore, on His word and promise, we

¹ Church Catechism.

believe that through partaking of His sacrament as a means of grace we have real communion with God, to whose direct gift we owe the benefit which we receive. Thus the grace of the sacrament is not merely a subjective matter ; but there is in the Eucharist a real objective presence and gift of Christ Himself to the faithful receiver. The consecrated elements are not therefore bare symbols or tokens,¹ mere bread and wine set apart to the sacred use of suggesting to our minds thoughts of love and thankfulness to Christ, but bringing no gift to our souls from outside ourselves, as a painted fire might suggest thoughts of heat and light, but can confer upon us neither.² But the sacrament is an effectual sign,³ through which the Lord who has appointed it works the promised grace of His abiding presence for them that duly use it, so that "thus much we must be sure to hold, that in the

¹ Article XXV.

■ The illustration is used by Archbishop Cranmer in his *Answer to Gardiner*, works, vol. iii. p. 38.

■ Article XXVIII.

supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent, but, as the Scripture saith, . . . the communion of the Body and Blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful.”¹

In attempting to understand, so far as we may be able, this truth of our communion with Christ in the Eucharist, we ought not to miss the significance of the fact that our Lord chose *food* as the sacramental sign of our participation in Himself. There is nothing in the material world outside ourselves which becomes so close to us as the food we eat, for it becomes part of ourselves by assimilation, is identified with us, and we live because of it. The outward sign of the sacrament teaches us, therefore, by its very nature and properties, that the communion we therein have with Christ is a

¹ *Homily of the worthy Receiving and reverent Esteeming of the Sacrament*, p. 476 (ed. S.P.C.K.)

partaking of Him in such a sense that, feeding upon His sacred Body and Blood we are identified with Him and live by His life; we so eat the Flesh of Christ and drink His Blood, that our sinful bodies are made clean by His Body, and our souls washed through His most precious Blood, and we evermore dwell in Him and He in us.¹

“We have communion,” writes St Chrysostom, “not merely by having part or partaking, but by being made one with the things of which we partake.”² So St Ignatius, when the Emperor Trajan, in allusion to the name Theophoros (“one who bears God”), by which the saint was wont to call himself, asked: “Dost thou, then, carry Him who was crucified within thee?” could answer as a Christian living in sacramental union with Christ: “I do, for it is written, I will dwell in them, and walk in them;”³ even as St Paul before him had said: “I live; and yet no longer I, but Christ, liveth in me.”⁴

¹ Prayer of humble access in the Communion Office.

² On 1 Cor. x. 16, *Hom.* xxiv.

³ 2 Cor. vi. 16.

⁴ Gal. ii. 20.

The Eucharist, then, is the communion of the Body and Blood of Christ. Partaking of this sacrament, as Christ Himself ordained it, we are accepted in Him, the Beloved, for we are identified with Him in His perfect sacrifice. We have communion with God through Christ's manhood, freely yielded in death and now living at God's right hand. The separation of Christ's Body and Blood in His sacrifice is mystically or figuratively set forth at the altar, but He who there gives Himself to us is He who, though He was dead, is now alive for evermore.¹ In His death, apart from His present life, for us there could be no grace; for if Christ had only died and not lived again, there could have been for us neither life nor grace to save from sin.² When we acknowledge, then, that our food in the Eucharist is the very Body and Blood of Christ, we mean that there is through the sacrament a real communication of Christ's whole living and glorified humanity, once offered in sacrifice.

¹ Rev. i. 18.

² 1 Cor. xv. 17.

This precious gift, the inward and spiritual grace of the sacrament, is for the cleansing, sanctification, and salvation of our whole nature, body as well as soul. When we are treating of man's salvation, we must take care lest we regard him as a being having a soul only to be saved, and leave the body out of account, as though it were merely a temporary encumbrance, and the soul's envelopment in it an unfortunate entanglement. The revelation of Christ has taught us the dignity and the eternal destiny of the body, no less than the worth of the immortal spirit of man. His incarnation, resurrection, and session in heaven, are themselves the potential redemption and sanctification of the whole nature of man, material as well as spiritual ; and the blessed sacrament, wherein we are made truly partakers of His glorified nature, does not merely nourish the soul, leaving the body uncleansed to its natural state of corruption through sin, but it is the divine food of the whole man, that we may be sanctified wholly, and that our whole spirit, soul and body,

may be preserved blameless unto the coming of our Lord Jesus Christ.¹ The communion of His Body and Blood effects a mutual indwelling of Christ and the soul; as Christ lives for ever in our nature which He has taken, we too who feed on Him and abide in Him confidently look for the same glorious future for our own nature, body and soul. Our Lord Himself has taught us to believe this, for when He spoke of participation of His Flesh and Blood as the necessary condition of true life for man, He evidently had regard to the whole nature of man. After saying "Verily, verily, I say unto you, except ye eat the Flesh of the Son of man and drink His Blood, ye have not life in yourselves," He at once went on to add, "He that eateth My Flesh and drinketh My Blood *hath eternal life: and I will raise him up at the last day,*"² indicating that participation in Himself, the Living Bread from heaven,³ means for us the present possession of eternal life as a divine

¹ 1 Thess. v. 23.

² St John vi. 53, 54.

³ St John vi. 51.

power within us, issuing in the preservation of our whole nature to a glorious resurrection and immortality.

In primitive times this tremendous signification of the communion in the Eucharist was grasped and taught. In the thanksgiving after communion embodied in the earliest extant manual of Christian devotion, known as the *Teaching of the Apostles*, occur these words: "We thank Thee, holy Father, for Thy holy name, which Thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which Thou hast made known unto us through Jesus, Thy servant . . . to us Thou hast graciously given spiritual food and drink and eternal life through Thy servant."¹ Similarly, St Ignatius writes of the Eucharist as "the breaking of one bread, which is the medicine of immortality, and the antidote that we should not die, but live for ever in Jesus Christ."² The same teaching is embodied in the ancient liturgies; *e.g.*, in the liturgy of

¹ *Teaching of the Apostles*, chapter x.

² Epistle to the Ephesians, xx.

St Clement, after the communion of the people, the deacon is directed to say: "Having received the precious Body and the precious Blood of Christ, let us give thanks to Him who hath vouchsafed that we should receive His holy mysteries: and let us beseech Him that they may not be to us for judgment, but for salvation: for the advantage of soul and body, for the preservation of godliness, for the forgiveness of sins, for the life of the world to come." The teaching of the Church to-day, too, as embodied in our own Communion Service, is no less clear and express. As we approach the altar to make our communion we pray that we may so eat the Flesh of Christ and drink His Blood, "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood."¹ Then, again, at the actual moment of communion, the priest says to each one: "The Body (or, the Blood) of our Lord Jesus Christ which was given (or, shed) for thee, *preserve thy body and soul unto everlasting life,*" for the grace of the sacra-

¹ Prayer of humble access.

ment is the communion of the Body and Blood of the Lord, whereby not only our souls live to eternal life, but we surely trust to win to our bodies a resurrection to immortality.¹

Very Bread, Good Shepherd tend us :
 Jesu, of thy love befriend us ;
 Thou refresh us, Thou defend us,
 Thine eternal goodness send us
 In the land of life to see :

Thou who all things canst and knowest,
 Who on earth such food bestowest,
 Grant us with Thy Saints though lowest,
 Where the heavenly feast Thou showest,
 Fellow-heirs and guests to be.²

¹ *Homily of the worthy Receiving, etc., of the Sacrament*, p. 476.

² *Hymns A. and M.*, No. 310, translated from St Thomas Aquinas.

XI

THE ABIDING PRESENCE

LET us meditate on the permanence of the Eucharistic gift, and endeavour to bring it home to ourselves that the presence of Christ given to us through our communion in the blessed sacrament of the altar is an *abiding presence*.

See how clearly this comes out in the sixth chapter of the Gospel according to St John—a chapter full of Eucharistic teaching: “Work not,” says our Lord, “for the meat which perisheth, but for the meat which *abideth* unto eternal life, which the Son of man shall give unto you.”¹ It is no passing food, but an abiding, spiritual sustenance, which the Lord thus holds out to us as the object of our effort, and promises to supply.

¹ St John vi. 27.

Man needs such sustenance, for a merely material and perishing food, such as may temporarily sustain his mortal body, cannot satisfy the need of his nature, and leaves his higher capacities unsatisfied. The people of Capernaum, though they at the time misunderstood our Lord, yet had a true desire, and voiced the need of human nature when they responded: "Lord, *evermore* give us this Bread."¹ They did not say, "Give us now and then" — but they desired continual and abiding sustenance. Then our Lord continues in His discourse: "He that eateth My Flesh and drinketh My Blood *abideth* in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he that eateth Me, he also shall live because of Me."² Thus plainly does our Lord Himself teach us what the gift in our communion is. It is the gift of His abiding presence that He may dwell in us, and that we may live because of Him. Then the comparison which our Lord adds is most striking; the life of the disciple, a life of

¹ St John vi. 34.

² St John vi. 56, 57.

devotion to and dependence upon an *ever-present* Lord, is shown to be parallel to the life of the eternal Son of God, who is never alone, because the Father is with Him.¹ The words spoken by our Lord at Capernaum concerning His *abiding* in those who eat His Flesh and drink His Blood remind us at once of words spoken to the apostles later, and in connection with the institution of the Eucharist: "*Abide* in Me, and I in you."² This same teaching, too, as to the abiding nature of the presence of Christ given to us is expressly embodied in our Communion Service when just before the consecration we pray, "Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son, Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and we may *evermore dwell* in Him and He in us.

The outward part of the sacrament passes away. If we hold a materialistic view, such as the Roman Catholic doctrine of Tran-

¹ St John viii. 16 ; xvi. 32.

² St John xv. 4.

substantiation, concerning the relation of the inward gift to the outward part of the sacrament, then it seems to follow that, with the corruption of the material elements, the inward gift of Christ's presence with us also passes away. This explains how it is that in Roman Catholic devotions the sacramental presence of Christ given to us through our communion is implicitly treated, or, it may be, actually spoken of as though it were a transitory visit. Thus, in one of his hymns often sung in our churches, Dr Faber has written :—

Ah ! when wilt thou always
Make our hearts Thy home ?
We must wait for heaven—
Then the day will come.¹

Not so. Though the outward sign passes away the inward gift *abides*. Jesus, our dear Lord, *abides*. He comes to us in the blessed sacrament of the altar, that He may, here and now, *always* make our hearts His

¹ Faber's *Hymns*, No. 91. *Hymns A. and M.*, No. 324. But in the latest edition of *Hymns A. and M.* (No. 271), the verse above quoted has been wisely omitted.

home. For the sacrament is no merely transient act. No Christian sacraments are transient acts, but they are our introduction to, or our maintenance in, a new state. The inward grace of Baptism is not merely that we are—just once—washed from sin, but we are thereby made the children of God, partakers of the divine nature.¹ We are thereby taken into a new condition and brought into a state of salvation, a new spiritual environment, which is to be permanent. Again, through confirmation, is conferred the grace of the Holy Spirit for our *continuance* as God's children, and for our daily increase more and more. So, too, it is with our communion. Our Blessed Lord is not like a guest that tarries but a little while—"He that eateth My Flesh and drinketh My Blood *abideth* in Me and I in him:"² those are His words. Yes, truly, through our Eucharist earth is lifted up to heaven, and heaven brought down to earth. Our life in the world is penetrated through and through by His glorious life,

¹ 2 St Peter i. 4.

² St John vi. 56.

our weakness transformed by His strength. Then, again, our Lord adds : " He that eateth Me, he also shall live because of Me ; " ¹ and how close, how permanent, that bond of life is, He illustrated by comparing it to the eternal bond between Himself and the Father : " As I live because of the Father, so he that eateth Me, he also shall live because of Me. " ² O most wonderful and blessed thought ! Imperfect, indifferent, cold as we are, He yet in the sacrament of His love gives Himself to us to abide with us, so that our whole being may be penetrated by His, our daily life lived in Him : so that the same inspiration which was His—the same strength and stay which was His in face of all difficulty or danger—may be ours too in our day of trial ; so that we may be able to say as He said, " I am not alone, " ³ and to join in St Paul's glad confidence, which led him to exclaim, " I can do all things in Christ who strengtheneth me. " ⁴

¹ St John vi. 57.

² *Ibid.*

³ St John viii. 16 ; xvi. 32.

⁴ Phil. iv. 13.

There are two practical thoughts connected with our subject :—

(1) *The need of Recollection.*—After our communion, at the close of the service, do we at once hurry away? Or do we care to stay awhile on our knees to give thanks to God for His goodness, and to meditate on the wonderful gift we have received? When we meet with a friend whom we love we are not restless and anxious to get away from him, we rather linger and would prolong our converse with him. Do we care thus to commune with our Lord? Again, do we, after our communion later in the day, or later in the week, after our Sunday Eucharist, think “where have I been?”—“who is with me?” Let us strive to remember that Christ is with us; that He has come to abide with us in our actual life in the world. Let us carry the consciousness of His presence into our daily life. Let us bring to Him the troubles, anxieties, difficulties, and temptations that cross our path. Let us make it our aim to be true to Him who gives Himself to us that He may

abide in us, and let us resolve to keep close to Him, living because of Him, living His life.

(2) *The duty of Self-control.*—If our dear Lord thus really gives Himself to us, how careful we should be to order all our life according to His blessed will, to bring ourselves into subjection, practising self-control! Since we possess the divine life, how should we keep watch over our thoughts, words, and actions, because Christ abides in us! This is the true motive of self-control,¹ and as we realise His abiding presence, so shall we cultivate that habitual self-mastery which alone makes the higher life easy. So shall we find power² in our daily life, and so will the Light of God be upon all we do. Thus living “because of Him,” the glory which Christ came to shed upon human life³

¹ “God gave us the spirit of love and self-control,”
² 2 Tim. i. 7.

“For this is man’s true dignity,
 To lean on God above ;
 The kingly power of self-control
 Comes with the gift of love.”

WM. BRIGHT.

³ 2 Tim. i. 7.

³ St John xvii. 22.

shall be ours, and we shall be transformed into His image from glory to glory,¹ until at last we shall be altogether like Him, when we shall see Him as He is.²

¹ ■ Cor. iii. 18.

■ 1 St John iii. 2.

XII

FRUITFULNESS

IN our last meditation we thought of the permanence of the gift in the Eucharist; how that the inward grace of the sacrament is the *abiding presence* of our Lord. The faithful communicant does indeed so eat the Flesh of our Lord Jesus Christ and drink His Blood, that he evermore dwells in Christ, and Christ in him.¹ Let us now consider the outcome of Christ's abiding in us, viz., *fruitfulness* in our lives. This thought of fruitfulness in good works is especially brought before us *in our Collect for the coming week*, where we pray, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee

¹ Prayer of humble access.

be plenteously rewarded.”¹ We remember how our Lord Himself connected our bringing forth fruit with His abiding in us. “Abide in Me,” He said, “and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit. . . . Herein is My Father glorified, that ye bear much fruit.”² That abiding in Christ, therefore, which is the grace of the blessed sacrament of the altar, means our vital connexion with Him as branches with the vine. Just as the sap flows to the branches of the vine, so that they bear fruit, so, through our sacramental union with Him, does the life of Christ flow to us, enabling us as His members to exhibit that life in our own and bear fruit to the glory of God.

Who it is in whom we abide, and who abides in us, is shown to us in our Epistle. It is *the Branch*; He of whom it was fore-

¹ Collect for the twenty-fifth Sunday after Trinity.

² St John xv. 4, 5, 8.

told, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch."¹ The *Branch* is one of the expressive Old Testament titles of the Messiah.² Just as in nature, when a tree has been cut down, from an apparently rotten and dead stump, one may see a new branch sprout forth and become a great tree, so from the stock of the house of David, though apparently decayed, should the branch spring forth to overshadow the nations and to bring forth glorious fruit. We Christians can understand the wider spiritual fulfilment of the Old Testament prophecy. From the old stock of humanity, decayed and dying in trespasses and sins, has sprung a new Branch, Jesus Christ, true man, born of the seed of David according to the flesh,³ and at the same time the Lord, whose righteousness passes on to us, so that the great tree of humanity may grow and flourish once more

¹ Jer. xxiii. 5. Epistle for twenty-fifth Sunday after Trinity.

² Isa. xi. 1. Jer. xxiii. 5 ; xxxiii. 15. Zech. iii. 8 ; vi. 12.

³ Rom. i. 3.

in all its splendour and bring forth fruit. For the very life of Christ passes to us through His incarnation and our sacramental incorporation into Him. The Christian religion does not mean merely that a new pattern has been set, so that Christians are no more than men who strive to follow, at a distance, the example of Christ. This might suffice as the whole account of the matter if sin were no more than the following of the example of Adam's transgression. Neither again is our justification merely through the imputation of Christ's righteousness. This might be an adequate statement if sin were no more than an imputation of Adam's guilt. But sin is deep-rooted in man, it is the fault and corruption of his nature,¹ it gains possession of his powers and faculties, so as to sway man's actual life in the world, issuing in all kinds of evil deeds, and filling human life with misery and shame. Christianity means for man a new principle of life implanted within, a new power to overcome the

¹ "Vitium et depravatio naturæ." See the ninth of the thirty-nine Articles.

power of sin, so that man's actual life in the world may be completely changed, and where it was full of evil deeds, it may now abound in active good works, for the Lord is our Righteousness.¹ "As ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit, then, had ye at that time in the things whereof ye are now ashamed? . . . But now being made free from sin and become servants to God, ye have your fruit unto sanctification."²

Has any change such as this which St Paul indicates taken place in our lives, through a living union with our Lord Jesus Christ? Let us examine ourselves for the fruits of our communions. What do we find on searching our lives? We find at least many difficulties, it may be, severe struggle, storm and stress. If so, let us not be discouraged. The parallelism of nature with

¹ Jer. xxiii. 6.

² Rom. vi. 19-22.

the spiritual life suggested by the scriptural figure of *fruitfulness* is very instructive in several directions. The kingdom of God cometh not with observation.¹ The seed springs up and grows we know not how.² The keen blasts, the deep snow, the storms of winter—all these in the economy of nature contribute to the fruitfulness of the earth. So, too, in the spiritual life. Difficulties, pains, trials, which at the time may seem to us all distress, are, or may be, the very means of our advance in fruit-bearing to the glory of God.

Then there is this further thought, so clearly enunciated by our Lord Himself, that *fruitfulness involves sacrifice*. "Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."³ Selfishness or isolation means barrenness, but self-surrender or sacrifice means fruitfulness—life full of good result for others. Our Eucharist is sacrifice. It

¹ St Luke xvii. 20.

² Cf. St Mark iv. 27.

³ St John xii. 24.

is, first, Christ's sacrifice, one with that eternal and perfect self-oblation of His,¹ which was once visibly consummated in our human nature upon the cross. The Eucharist is our own sacrifice too, for, although we be unworthy, through our manifold sins, to offer any sacrifice,² yet as Christ's members we dare to offer, nay, we are privileged and it is our bounden duty³ to offer, in union with His sacrifice, the complete dedication of ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto God.⁴ Further, being thus, at the altar, joined with Christ, and being made verily partakers of His life, we are, by the same sacramental union, brought into near and living relation to one another as fellow-members of the one Body.⁵ Thus, before leaving the altar we give thanks in that we, who have duly received the holy mysteries, are very members incorporate in the mystical Body of God's

¹ "Slain from the foundation of the world," Rev. xiii. 8.

² Prayer of oblation.

³ Prayer of oblation.

⁴ *Ibid.*

⁵ See I Cor. x. 16, 17.

Son, which is the blessed company of all faithful people.¹ We are no longer left to a life of barren isolation, but have been brought into a new society, which is knit together by mutual love and works of charity, and where our life may be fruitful, full of active usefulness and helpfulness in the spirit of the self-sacrifice of Christ. Hence we continue, in our concluding thanksgiving at the Eucharist—"We most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship and do all such good works as Thou hast prepared for us to walk in."²

Are we eager to serve our generation in accordance with the Divine will? Do we hunger after the fruits of righteousness? He Himself who is the Lord our righteousness bids us draw near and be filled.

For still He gives Himself to each and all,
And still He blesses each beloved guest
With hidden manna, if he heed His call,
And whoso will may lean upon His breast.

¹ Thanksgiving after communion.

² *Ibid.*

He gives the wine, who is Himself the vine,
Whose life-blood thrills through all from one deep root,
Whose are the fruitful branches that entwine
Around each other with their clustering fruit.

Yea, still He gives the wine of life to each,
His fruitfulness to all who dwell in Him ;
"Come, drink ye all of it," His lips beseech,
"The life that fills the vine from root to stem."

God, who in this wonderful sacrament
hast left us a memorial of Thy passion,
grant us, we beseech Thee, so to venerate
the sacred mysteries of Thy Body and
Blood, *that we may ever perceive within
ourselves the fruits of Thy redemption;*
who livest and reignest with the Father,
in the unity of the Holy Ghost, one God,
world without end. Amen.

XIII

THE EUCHARIST THE ESSENTIAL FEATURE OF LORD'S DAY OBSERVANCE

IN the New Testament account of the appearances of the risen Saviour to His faithful ones after His resurrection may be traced the origin of the observance of the first day of the week as "the Lord's Day." During the great Forty Days which elapsed between the Resurrection and the Ascension, Christ was not continuously with the apostles as before His passion, but showed Himself to them at intervals as He willed to be seen, appearing unto them by the space of forty days.¹ It was on the very day of the resurrection, *the first day of the week*,² that

¹ Acts i. 3.

² St Mark xvi. 9; St John xx. 19.

the Lord first showed Himself alive after His passion, meeting the women as they went quickly from the empty sepulchre,¹ showing Himself to St Mary Magdalene as she wept in the garden,² appearing to St Peter,³ making Himself known in the breaking of bread to the two disciples at Emmaus,⁴ and, that same evening, standing in the midst where the disciples were assembled.⁵ Then we are expressly told that eight days after, *i.e., again on the first day of the week*, came Jesus and stood in the midst.⁶ On that day especially the Apostles seem to have assembled in the upper room expecting a manifestation of the Risen Lord, and they were not disappointed. *On the first day of the week* He was known to them in the breaking of bread,⁷ on that day He spoke peace,⁸ on that day He made them glad with

¹ St Matt. xxviii. 8-10.

² St Mark xvi. 9 ; St John xx. 11-18.

³ St Luke xxiv. 34 ; 1 Cor. xv. 5.

⁴ St Mark xvi. 12, 13 ; St Luke xxiv. 13-35.

⁵ St John xx. 19.

⁶ St John xx. 26.

⁷ St Luke xxiv. 35.

⁸ St John xx. 19, 21, 26.

His presence¹ and breathed upon them the inspiration of the Holy Ghost.²

So, after the ascension, when the Lord was no longer visibly with them, it was natural that the Apostles and those of their company should still keep to *the first day of the week*, that day of happy memory, as the day for meeting together in the name of Christ. That day became the Christians' red-letter day, *the Lord's Day*,³ the day when a special manifestation of Christ's presence was expected, and when they looked for the Lord to make Himself known to them in the breaking of bread. The ordinance which Christ Himself had commanded for observance would naturally form the characteristic act of the Christian assembly on that day, and the intense longing on the part of Christians for communion with their Lord would cause the Eucharist to assume great importance, so that from the first it became the central point of Christian worship. The observation of it is classed, in the earliest record of the Church, with Apostolic doctrine, Apostolic

¹ St John xx. 20.

² St John xx. 22.

³ Rev. i. 10.

fellowship and with the prayers as a mark of converts to Christianity,¹ and the Eucharist appears as the characteristic feature of the observance of the Lord's Day on the occasion of St Paul's visit to Troas. When the Apostle preaches to a Christian assembly, it is upon the first day of the week and in connection with the celebration of the Eucharist,—“Upon the first day of the week,” we read, “when the disciples came together to break bread, Paul preached unto them.”² The incidental way in which the breaking of bread is here mentioned, as though every reader would at once understand without further explanation, shows that the Eucharist became at once the essential act of Christian worship, as the first day of the week became the day of Christian assembly.

So it has ever been. The Christian Church knows no Sabbath in the Jewish sense,³ it no longer keeps the seventh day as

¹ Acts ii. 42.

² Acts xx. 7.

³ “Those who were brought up in old things (*i.e.*, the practices of Judaism) came to a newness of hope, no longer

ordered in the Fourth Commandment, but commemorates the resurrection of the Lord by the offering of the Holy Eucharist everywhere on the first day of the week, and Eucharistic worship must have formed, historically, the main reason for the substitution of the first day of the week for the Sabbath as the Holy Day of the Church of God. For the primary object of keeping the Lord's Day was to commemorate Christ's work, which was completed as on that day by His resurrection, by obeying His command, "Do this in remembrance of Me." The Lord's Day was set apart for the Eucharist, and at first the Eucharist was the only service of that day, and the word liturgy, which is now often used in a loose sense and applied to set forms of prayer in general, at first signified only the form of prayer used at the celebration of the Eucharist, in which sense it is still used in the Eastern Church.

That the celebration of the Holy Eucharist

keeping the Sabbath, but living after the Lord's day."—St Ignatius, *Epistle to the Magnesians*, chapter ix.

was the essential feature of Lord's Day observance in the sub-Apostolic age is clearly evidenced by early Christian writings which come next in date after the Canonical Scriptures.

In the early book of devotions known as the Teaching of the Twelve Apostles (date about 100 A.D. ?) we read, "On the Lord's Day, having assembled together, break bread and celebrate the Eucharist (εὐχαριστήσατε), having confessed your sins, that your sacrifice may be pure."¹

We may refer also to the well-known letter wherein Pliny, Proconsul of Bithynia, writing to the Emperor Trajan (112 A.D.), describes the custom of the Christians as stated by themselves to be that they were wont to assemble "on a fixed day before it was light, and to sing hymns to Christ as God, and to bind themselves by a sacrament (*sacramentum*) not to commit any wickedness." In view of the incidental allusions in the New Testament and of other evidence of early Christian writers, it is beyond doubt that the

¹ *Didache*, chapter xiv.

"fixed day" to which Pliny refers, was the first day of the week, and his letter thus shows that Sunday was then well established as the day when Christians worshipped by offering the Holy Eucharist.

Next we come to the testimony of Justin Martyr (133-165 A.D.), who in the course of his first Apology thus describes Christian worship: "Upon the day called Sunday, all that live either in the city or country meet together at the same place, and the memoirs of the apostles and the writings of the prophets are read so long as time permits. Then when the reader has finished, the one who presides delivers a sermon. . . . Next, we all rise together and pray. And, as we said before, when we have finished praying, bread and wine mixed with water are brought, and the one who presides offers prayers and thanksgivings with all the fervour that he can, and the people joyfully respond, saying the Amen. And the distribution and reception of the consecrated elements takes place for each one, and to those who are absent they are sent by means of the deacons." ¹

¹ Justin Martyr's *First Apology*, chapter lxvii.

The evidence of the Apostolic Constitutions may also be referred to. The date of these is not quite certain, but they may be taken as illustrating the life of the Church in the second and third centuries. In these the injunction is given: "On the day of the resurrection of the Lord assemble yourselves together without fail, giving thanks to God that your sacrifice may be unspotted and acceptable to God, who has said concerning His universal Church, In every place shall incense be offered unto Me and a pure sacrifice."¹

To attend the Lord's own service on the Lord's Day was thus the Church's way of worship in the first ages, and this has been the Church's order all through the ages. Other services, modelled doubtless at the beginning upon the Jewish synagogue services, and represented to-day in our Prayer-Book by Matins and Litany, were only intended as supplementary or preparatory to the supreme act of worship in the offering of the Holy Eucharist. All those parts of the Church

¹ *Apostolic Constitutions*, vii. 30

which maintain their continuity with the Church of apostolic times have kept this same order of worship, and some other large bodies of Christians have done so too. Thus, whether we consider the Roman communion, or the practice of the Church in the East, in the Greek Church, in Russia, Armenia, Egypt, Syria or Assyria, or whether we turn to the great Lutheran body which at the Reformation lost its continuity with the Church of the past, or even to a modern sect like the Plymouth Brethren, everywhere the Sunday morning service is the Holy Eucharist.

The principle of the continuity of the Church was strongly maintained by our own Reformers, who constantly referred to the practice of the Primitive Church as their standard, and we find, accordingly, that our Prayer-Book has been drawn up, and its directions as to the performance of Divine service arranged, on the principle that the Eucharist is the central act of Sunday worship, at which it is assumed that the parishioners in general will be present.

(1) That at least a weekly celebration, each Lord's Day, is intended, is plainly indicated by the fact that a proper Collect, Epistle and Gospel, are appointed for every Sunday, throughout the year.

(2) The only offering of money of which mention is made in the Prayer-Book (apart from occasional offerings as at marriages or churchings) is that appointed to be made at the liturgical Offertory, in connexion with the oblation of the elements in the Eucharist.¹

(3) It is in the communion service that, according to the Prayer-Book, announcements of public interest are to be made, the curate being ordered to declare unto the people what holy days and fasting days are in the week following to be observed; and at the same time briefs, citations, and excommunications are to be read.²

(4) The celebration of the holy Eucharist is the only service at which the Prayer-Book directs that a sermon is to be preached.³

¹ See rubric at the Offertory.

² See first rubric after the Nicene Creed.

³ See second rubric after the Nicene Creed.

This direction is of course given because it is assumed that that service is the one service at which all the people will be present to hear.

These considerations all point unmistakably to the Church's intention that the Eucharist shall continue to be, as it has ever been, the essential act of worship at which the body of parishioners, with their children,¹ will be present.

The Eucharist, then, is the one service of Divine appointment. From the Apostles' time to the Reformation it held the chief place in Sunday worship everywhere. It is still in practice the essential feature of Lord's day observance in every part of the Catholic Church except our own, and our present too-widely prevalent custom of shelving it is obviously clean contrary to the intention of the Church of England as expressed in the Prayer-Book. But already, in many churches, the Eucharist has been restored to its due place as the chief Sunday service, and it is

¹ See exhortation to the godparents at the end of the Baptismal office—"Ye shall call upon him to hear sermons."

incumbent on us as devout Christians and loyal churchmen both to labour and to pray that the practice of our Church as a whole may be one, in this matter, with that of the Catholic Church of all time, everywhere.

XIV

EMMANUEL

EMMANUEL. It is only one word. We all know its meaning—"God is with us." Think with me, first, how this one word contains within itself the whole account of man's true life—how it sums up the whole history of redemption.

Our highest life on earth, and therefore our true happiness, depends entirely on the answer to the question, Is God with us? To be without God in the world is to be without hope,¹ and accordingly to drift aimlessly through life, for hope is an anchor of the soul,² keeping us sure and steadfast. This is so because man was made for a life of communion with God, his nature has been so constituted that he can only develop the

¹ Eph. ii. 12.
151

² Heb. vi. 19.

great capacities belonging to it by constant dependence upon, and intercourse with, His Maker. Only so can he live the life which God intends should be his and attain his full glory in closest communion with God to all eternity. To serve God is, for man, to reign,¹ to become master of his environment and of himself. But man sinned through seeking satisfaction outside the God-sustained life,² for sin is in its very essence separation from God,³ and just because it is this it must always spoil man's life. But though man has by sin separated himself from God, yet he still retains those great capacities of his nature, which nothing short of a life of communion with God can ever really satisfy. Men may have sinned deeply, yet, at times at least, they cannot escape from a conviction that all is not well with them, from a feeling of dissatisfaction with themselves and with their own miserable

¹ The literal rendering of the second Collect at morning prayer, "*cui servire est regnare.*"

² This is implied in the narrative of Genesis iii. whether understood as history or allegory.

performances. We all have our ideals, our longings for a better state of things, both in the world around us and within ourselves. To us, then, thus feeling after God, if haply we might find Him,¹ how welcome, how blessed is the message of Christmas Day—Emmanuel—God is with us!

How does He come? Is it in all the majesty of His Divine power and glory, as we might have expected that God would descend from heaven to save the world? Nay—else should we, conscious of our guilt, seek to hide ourselves from His presence;² then might we well say to the mountains fall on us, and to the hills cover us,³ for He is of purer eyes than to behold iniquity.⁴ Nay, he comes to us in Jesus Christ,⁵ whose name is Emmanuel,⁶ for He is “God with us.” That wonderful life of gentleness and consideration for man, that beautiful life so full of mercy for the penitent, of hope for the outcast, of tenderness and

¹ Acts xvii. 27.

² Cf. Gen. iii. 8 ; St Luke v. 8.

³ St Luke xxiii. 30.

⁴ Hab. i. 13.

⁵ 2 Cor. v. 19.

⁶ St Matt. i. 23.

compassion for the frail and helpless—that life was the life of “God with us.” The whole life of Jesus Christ was a revelation of the divine love. By Him it has been made clear to us that like as a father pitieth his children, even so is the Lord merciful.¹ The Lord helpeth them that are fallen.² The Lord lifteth up all those that are down.³ When God is with man it means that blind he receives sight, bound he is set free, lame and helpless he is made strong, dead he is restored to life again—

“God with us,” it is the story
 Told by angels long ago,
 When for us the King of Glory
 Came on earth below ;
 See to-day the Infant lowly,
 Lying in the manger bare ;
 Kneel and pray, the place is holy,
 For our God is there.

But perhaps we say all this happened long ago. God is no longer thus manifestly with us to cleanse, to heal, to aid, and to restore. Those wonderful works of Jesus were

¹ Psalms ciii. 13.

² Psalms cxlvi. 8.

³ Psalms cxlv. 14.

wrought long ago—so long that they seem unreal to us. Suffering and disease are everywhere. Evil, sometimes we think, is prevailing over good, and

“No ray of glory from on high
Doth light upon our wilderness.”

Is God still with us? we ask. Does He not still come to us? Yes. As of old in Bethlehem He emptied Himself of His glory, and took upon Him the form of a servant,¹ so still He comes near to us, veiling His majesty, in the blessed sacrament of the altar. And, as in the days when incarnate He visibly walked this earth, so too in His sacrament how tenderly, how gently, and graciously He deals with us, bidding us draw near unto Himself! Think how He bids us find in the virtue which proceeds from His sacred Body, which is given for us, the care for all our ills, giving through His sacrament sight to the inly blind, succour to the spiritually helpless, life—eternal life—to us, who without Him must needs die in trespasses and sins.

¹ Phil. ii. 7.

Shall we refuse His loving advances? Shall we question or draw back? Because we see Him not with the outward eye, or because our finite intelligence cannot grasp the manner of His presence at the altar, shall we dare to say that He is not there? Let us rather take Him at His word when He says: "This is My Body which is given for you"¹—"Whoso eateth My Flesh and drinketh My Blood hath eternal life,"² for "he that eateth Me, even he shall live by Me."³ Let us at the altar receive the consecrated elements as being the Body and Blood of our Lord given for us, and verily and indeed, taken and received⁴ by us for the preservation of body and soul unto everlasting life.⁵ Let us kneel at the altar and adore, acknowledging in faith that "God is with us."—

"God with us," for He who knoweth
All our daily toil and strife,
In His sacrament bestoweth
His eternal life ;

¹ St Luke xxii. 19.

² St John vi. 54.

³ St John vi. 57.

⁴ See Church Catechism.

⁵ St John vi. 54, and the words of administration in the Communion Office.

Though no light from heaven is pouring
On the altar high and fair,
Yet in faith we kneel adoring,
For our God is there.

But perhaps you may say to yourselves, we cannot always be thus near to Him at the altar. When we come to our communion we do, indeed, feel His presence near to us. We feel it is good for us to be here, and we would fain make our tabernacle here with our Lord.¹ But we cannot always be thus on our knees in the sanctuary; we have to go back to our daily life of struggle and difficulty in the world, and it is often hard to realise that God is with us. Remember, then, that His presence, given to us in His sacrament is no transitory gift, but a gift of Himself to abide with us, to be the inspiration of our daily life in the world, our strength against temptation, our comfort in sorrow and distress. When we approach His altar worthily, we so eat the Flesh of our Lord Jesus Christ, and drink His Blood, that

¹ St Mark ix. 5.

we evermore dwell in Him, and He in us;¹ so that, if we are faithful communicants God is with us in our daily life. St Ignatius, the disciple of St John and martyr-bishop of Antioch, loved to call himself by the name Theophoros, *i.e.*, the God-bearer—one who, by virtue of sacramental union, carries God about with him in his life in the world. Through the mystery of the incarnation and the wonderful gift of the sacrament of the altar, it is ours to be one with God and to have Him with us all through life.

“God with us,” His love excelling
All that we can think or say,
Through His gift of life is dwelling
In our lives to-day ;
Rise we then to holier living,
Strong for labour and for prayer,
In our hearts a glad thanksgiving,
For our God is there.

What better Christmas wish can I leave
with you than that conveyed in the words
so familiar in our Church services, “The

¹ Prayer of humble access in the Communion Office.

Lord be with you." The words are so familiar to us, and we so often repeat them without thought, that we are apt to forget their deep significance, and do not realise how they contain all the secret of our best life and summarise all our hope in this world and for eternity.

"The Lord be with you." It is a wish whose fulfilment is possible in a most wonderful manner through the birth of the Son of God of blessed Mary.

XV

A REHEARSAL OF CHRIST'S ADVENT

WE cannot fail to have noticed the large place that is occupied in the New Testament by the thought of the Lord's return. Christ in His teaching emphasises the need of watchfulness, likening his disciples to a household of servants waiting and watching for the return of their lord.¹ Again, He compares His people to virgins awaiting the bridegroom's arrival.² The climax of the parable of the marriage of the king's son is reached when the king comes in to see the guests,³ and that of the parable of the talents, when the lord who had

¹ St Mark xiii. 34, 35 ; St Luke xii. 36-38.

² St Matt. xxv. 1 *et seq.*

³ St Matt. xxii. 11.

travelled into a far country returns to reckon with his servants.¹ Finally, when adjured by the high priest, our Lord replied, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."² After Christ's ascension the disciples could return to Jerusalem with great joy,³ because of the promise given through the angels that the same Jesus who had been taken up from them into heaven, should so come in like manner as they had seen Him go into heaven.⁴ The life of the early Church was accordingly lived in expectation of the Lord's speedy return. From several passages we gather that St Paul expected the second advent before his own generation had passed away,⁵ and this expectation he makes a ground of comfort for his converts, who are mourning their brethren who have fallen asleep,⁶ and for those who are

¹ St Matt. xxv. 19.

² St Matt. xxvi. 64.

³ St Luke xxiv. 52.

⁴ Acts i. 11.

⁵ 1 Cor. xv. 51 ; 2 Cor. v. 1-4 ; 1 Thess. iv. 15, 17.

⁶ 1 Thess. iv. 13-18.

undergoing persecution.¹ St Peter similarly encourages those who are partakers of Christ's sufferings with the thought of His glory that shall be revealed,² and in his second epistle treats of the expectation of the day of the Lord as an incentive to holiness of life.³ St John closes his Revelation of the latter days with the Lord's saying, "Yea : I come quickly ;" to which he fervently responds, "Come, Lord Jesus."⁴

In one striking passage in the New Testament reference is made to the relation which the Eucharist bears to this prevalent expectation of the Lord's second advent, where St Paul writes to the Corinthians, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come.*"⁵

This contains much more than the obvious implication that each Eucharist brings us nearer to the Lord's coming again, and suggests deeper thoughts than that in the

¹ 2 Thess. i. 6-10.

³ 2 St Peter iii. 13, 14.

⁵ 1 Cor. xi. 26.

² 1 St Peter iv. 13.

⁴ Rev. xxii. 20.

apostle's view the sacrament is a permanent institution of the present dispensation.

(A) It sets forth THE EUCHARIST AS TESTIFYING TO CHRISTIAN EXPECTATION OF THE LORD'S RETURN.

For He whose death we show forth in the sacrament of the altar is not merely one who died long ago—then were our religion vain¹—but He is one who now lives and reigns in glory and whose kingdom is yet to be manifested in all its power and fulness, when He shall come again.² It is the living Lord who now pleads for us in the heavenly sanctuary with whom we, His members, are associated at the altar of His Church on earth, so that in our Eucharist we not only plead His atoning death as the ground of our acceptance with God, but in joining our intercessions with His pleading before the throne, we evidence our faith in His mediatorial kingdom and our expectation of its full manifestation when He shall come again.

¹ 1 Cor. xv. 14, 17.

² 1 Cor. xv. 23-26.

Thou art coming : at Thy table
 We are witnesses for this ;
 While remembering hearts Thou meetest
 In communion clearest, sweetest,
 Earnest of our coming bliss,
 Showing not Thy death alone,
 And Thy love exceeding great,
 But Thy coming, and Thy throne,
 All for which we long and wait.¹

This is brought out strongly in many of the early liturgies in connexion with the consecration of the Eucharistic oblation. Thus in the liturgy of St James the recital of the institution closes with the words, "For as often as ye eat this bread and drink this cup, ye set forth the death of the Son of Man, and confess His resurrection, till He come." Then follows the oblation: "We therefore also, sinners, remembering His life-giving passion, His salutary cross, His death and resurrection from the dead on the third day, His ascension into heaven, and session on the right hand of Thee, His God and Father, and His glorious and terrible coming again, when He shall come with glory to judge the quick and the dead,

¹ Frances R. Havergal, *Hymns A. and M.*, No. 203.

and to render to every man according to his works, (we) offer to Thee, O Lord, this tremendous and unbloody sacrifice, beseeching Thee," etc. The prayer of oblation runs similarly also in the liturgies of St Mark and St Clement, and in the later Eastern liturgies.¹

(B) Not only does the Eucharist thus testify to the Church's expectation of the Lord's coming again, but IT IS INTENDED TO PREPARE HIS PEOPLE FOR THAT COMING.

Each Eucharist is, in a sense, a rehearsal of Christ's second advent, because, as we approach the altar we come into the presence of Christ, and a revelation of the Divine presence always involves a testing or sifting of men.² The *παρουσία*—the presence of Christ—is one of the characteristic New Testament names for His coming again,³

¹ In Western liturgies, *e.g.*, the Roman, the Sarum and the Prayer-Book of 1549, reference is made to the resurrection and ascension as well as to the passion, though express mention is not made of the second advent.

² *Cf.* Heb. iv. 12, 13.

³ See, *e.g.*, 1 Thess. ii. 19; iii. 13; 1 Cor. xv. 23; St James v. 7, 8; 2 St Peter iii. 4; 1 St John ii. 28.

and it is this fact that it will be an immediate revelation of the presence of our Lord that must constitute the day of the Lord a day of judgment for man, for in that presence all things must appear as they really are, all persons be seen in their true light, all shams and falsehoods be exposed, and all evil driven away.

Because, then, in our Eucharist we draw near to the very presence of Christ, therefore the sacrament involves a sifting—a judgment—of men. In pictures by old masters representing scenes from our Lord's earthly life, we may sometimes have noted how a radiance from His sacred person lights up the figures of those near Him, so that their features are brought into strong relief. A moral truth is surely thus represented. The presence of the Incarnate Lord was, as it were, a touchstone of character. When the son of God came to earth and took our nature He was set for the fall and rising again of many in Israel, and the thoughts of many hearts were revealed.¹ Those brought

¹ St Luke ii. 34, 35.

into close contact with our Lord were put to the test, they were obliged to accept or reject Him, they must be with Him or against Him. It could never be for them as though they had not met with Him: they must accept His gracious offers and advance in the way of holiness, or reject Him and be condemned. Thus our Lord Himself says: "For judgment came I into this world,"¹ and it is surely a thought which should fill us with shame and humiliation, that the worse side of human character was so often brought out by contact with our Lord—that so many are represented in the Gospels as the worse through having met with Him. Nearness to Him brought out the treachery of Judas, the moral cowardice of Pilate, the wilful hard-heartedness of the chief priests, and rendered them guilty of His death.

When Christ draws near to us in the Eucharist, does not His wonderful approach to us, with all those gifts of grace that He wills in love to bestow, similarly put us on our trial? He comes to heal, to strengthen,

¹ St John ix. 39.

to bless, to save. "I came," He says, "not to judge, but to save;"¹ yet every approach on His part, every offer of grace from Him, involves a testing of man, for the Divine action upon human nature is not mechanical, but moral. Man has been created as a responsible agent, with a power of free choice, so that the question is inevitably raised: "Will man accept or reject God's offers of grace?" Salvation, not judgment, is indeed the purpose of His coming to us in His incarnation and in the sacrament of the altar; yet, because it rests with us to respond to Him or refuse Him, judgment must needs be the issue of His coming to us. To some who approach the altar that Divine presence—that gift of Himself to us—means refreshment, strength, and life; to others, alas, a hardening, condemnation, and death. For he that eateth and drinketh, eateth and drinketh judgment to himself, if he discern not the Lord's Body.² Wherefore, whosoever shall eat the bread, or drink the cup of

¹ St John xii. 47.

² 1 Cor. xi. 29.

the Lord unworthily, shall be guilty of the Body and Blood of the Lord.¹

Bad and good the feast are sharing,
Yet what diverse dooms preparing—
 Endless death or endless life !
Life to these, to those damnation ;
See how like participation
 Is with unlike issues rife.²

Since in each Eucharist we are thus brought into the presence of our Lord, let us prepare for that meeting by first judging ourselves, for, as St Paul exhorts the Corinthians in his instruction on the sacrament, if we would judge ourselves we should not be judged.³ Let us learn to be strict with ourselves and to practise self-examination, that we may find out our sins. Then let us, with deep and true penitence, confess them, and steadfastly resolve to renounce those faults which hold us back from Christ, and whose memory is so grievous unto us. Let us humbly make use of all those helps which God has given us in His Church, not

¹ 1 Cor. xi. 27.

² St Thomas Aquinas.

³ 1 Cor. xi. 31.

being ashamed, when scruples of conscience would bid us stay away from His altar, to seek the benefit of that absolution¹ from the intolerable burden of our sin, which He has commissioned His ministers to pronounce in His name. Thus cleansed from sin, our souls shall be prepared for Christ's presence and fitted for His abode.

To the soul conscious of guilt the thought of the Lord's advent in His glorious majesty must always be a terrible one; it must say with St Peter: "Depart from me, for I am a sinful man, O Lord."² But in each Eucharist we may rehearse our meeting with the Lord, and how graciously He invites us: "Come unto Me all ye that travail and are heavy laden."³ If we have learnt to meet Him at the altar in devout communion, if it is our chief joy in life to meet Him there and to strive to live true to that grace which He imparts to us in His sacrament, then

¹ See the first exhortation in the Communion Office.

² St Luke v. 8.

³ St Matt. xi. 28. The "Comfortable Words" which since the Reformation have formed a beautiful feature of the Anglican liturgy.

those blessed moments of communion on our knees before His altar are but an earnest of the joy that shall be ours when He comes again. For He will

Our needy souls sustain
With fresh supplies of love,
Till all His life we gain
And all His fulness prove.
And strengthened by His perfect grace,
Behold without a veil His face.¹

¹ *Hymns A. and M.*, No. 319.

APPENDICES

APPENDIX I

ANALYSES SHOWING THE CONTENTS AND ARRANGEMENT OF SOME IMPORTANT LITURGIES, EASTERN AND WESTERN.

- I. The Liturgy as incorporated in the Apostolic Constitutions.
- II. The Liturgy of Jerusalem, as gathered from St Cyril's Lectures on the Mysteries.
- III. The Mass according to the Roman Rite.
- IV. The Communion Service according to the English Prayer-Book of 1549.
- V. The Communion Service according to the present Anglican Rite (1661).
- VI. The Communion Service according to the Liturgy of the Scottish Episcopal Church (1764).
- VII. The Communion Service according to the use of the Episcopal Church in the United States of America.

I

ANALYSIS OF THE LITURGY

AS INCORPORATED IN THE APOSTOLIC
CONSTITUTIONS (Book viii.)*

MASS OF THE CATECHUMENS. }	INSTRUCTION.	{ Scripture Lections. Sermons.
-------------------------------	--------------	-----------------------------------

DISMISSAL OF CATECHUMENS AND PENITENTS

MASS OF THE FAITHFUL. }	PREPARATION AND OFFERTORY.	{ Long Bidding Prayer, or Litany of Intercession said by the Deacon. The Prayer of the Faithful. The Kiss of Peace. The Lavabo. The Offertory. The Sursum Corda. Preface Sanctus.
	COMMEMORATION OF CHRIST'S SACRI- FICE IN THE HEAVENLY HOLY	{ The Canon, Commemora- tion of the work of Re- demption. Recital of the Institution.
	OF HOLIES AND CONSECRATION OF THE ELEMENTS.	{ The Oblation of Christ's Sacrifice. The Invocation. The Great Intercession for the living and departed.†
	PREPARATION OF THE COMMUNI- CANTS AND ACT OF	{ A Prayer (corresponding in its drift and intention to our "Prayer of Humble Access").
	COMMUNION.	{ "The Holy Things to the Holy." The Act of Communion.
	THANKSGIVING AND DISMISSAL WITH BLESSING.	{ Thanksgiving. Blessing. Dismissal.

NOTES

■ The book in which this liturgy is embedded is a work of the second half of the fourth century. The locality in which it was in use is not certainly known, but it is thought that internal evidence points to Antioch. It is generally referred to as the Clementine liturgy, because of the tradition which ascribes it to St Clement, Bishop of Rome, and it may be argued that it would not have been ascribed to him unless it represented, more or less accurately, the liturgy in use in the Church of Rome in the third or fourth century.

† The absence of the Lord's Prayer from the consecration in this liturgy in the form in which it has been preserved to us, is a unique feature, and one of which no satisfactory explanation has yet been offered.

II

ANALYSIS OF THE LITURGY OF THE CHURCH OF JERUSALEM

AS GATHERED FROM ST CYRIL'S LECTURES ON
THE MYSTERIES (FOURTH CENTURY)

MASS OF THE CATECHUMENS. }	INSTRUCTION.	{ The Scripture Lections. Sermon.
	PREPARATION.	{ The Lavabo (Purity). The Kiss of Peace (Charity).
	COMMEMORATION OF CHRIST'S SACRI- FICE IN THE HEAVENLY HOLY	{ The Sursum Corda. Preface. Sanctus.
	OF HOLIES AND CONSECRATION OF THE ELEMENTS.	{ Recital of the Institution. The Invocation. Intercessions for living and departed.
MASS OF THE FAITHFUL. }		{ The Lord's Prayer.
	THE ACT OF COMMUNION.	{ "The Holy Things to the Holy." Communion of Priest and People.
	THANKSGIVING.	{ Thanksgivings after Com- munion are referred to by St Cyril, but this part of the service is not quoted verbatim.

III

ANALYSIS OF THE MASS

ACCORDING TO THE ROMAN RITE

PREPARATION OF PRIEST AND PEOPLE.	{ - The Asperges. [Psalm XLII.] [Confession and Absolution.] [Versicles and Responses.] - Prayer for Purity. - Prayer for Forgiveness. - The Altar is censed.* - INTROIT. - Kyrie-eleison, 3 times. - Christe-eleison, 3 times. - Kyrie-eleison, 3 times. - Gloria in Excelsis.
INSTRUCTION.	{ V. The Lord be with you. R. And with Thy Spirit. - COLLECT. - EPISTLE. - GRADUAL, TRACT, or SEQUENCE. - GOSPEL. - Sermon. - Nicene Creed.
PREPARATION OF THE OBLATIONS.	{ V. The Lord be with you. R. And with Thy Spirit. - OFFERTORY. - The Oblations presented at the Altar. - Prayer that the Sacrifice may be acceptable. - The Oblations and the Altar are censed.* - The Lavabo. - Prayer that the Oblation may be acceptable.

THE OFFERING OF THE
SACRIFICE IN THE
HEAVENLY HOLY OF
HOLIES.

V. The Lord be with you.
R. And with Thy Spirit.
Sursum Corda.
Preface.
Sanctus with Benedictus.
The Canon—
Prayer that the Sacrifice may be
accepted on behalf of the whole
Church.
Commemoration of the Living.
Thanksgiving for the Saints.
Prayer for the Consecration of the
Elements.
Recital of the Institution.
Prayer of Oblation.
Prayer that the Elements may be
presented at the Heavenly
Altar.
Commemoration of the Departed.
Prayer for the living that they may
be joined in fellowship with the
Saints.
The Lord's Prayer.
Commixture of the Consecrated
Elements.
Agnus Dei.
Prayer for Unity.

THE ACT OF COM-
MUNION.

V. Peace be with thee. } The Kiss of
R. And with thy spirit. } Peace.
Communion of the Priest.
Communion of the People.
The Ablutions.
COMMUNION ANTHEM.

POST-COMMUNION.

V. The Lord be with you.
R. And with thy spirit.
POST-COMMUNION PRAYERS.
V. The Lord be with you.
R. And with thy spirit.
V. Ite Missa est.
[Prayers and Gospel from St John i.]

NOTES

Private devotions of the Priest are enclosed in brackets.

* At High Mass only.

Anthems, Lections, and Prayers printed in capitals vary with the season.

IV

ANALYSIS OF THE COMMUNION SERVICE ACCORDING TO THE ENGLISH PRAYER BOOK OF 1549

PREPARATION.	Collect for Purity. INTROIT. Lord have mercy upon us, 3 times. Christ have mercy upon us, 3 times. Lord have mercy upon us, 3 times. Gloria in Excelsis.
INSTRUCTION.	V. The Lord be with you. R. And with thy spirit. COLLECT. One of two <i>Collects for the King</i> .* EPISTLE. GOSPEL. Nicene Creed. Sermon, or Homily. <i>Exhortations</i> * (a) That which now stands 3rd. (b) That which now stands 1st. With further advice at the end concerning auricular confession.
OFFERTORY.	Offertory Sentences. V. The Lord be with you. R. And with thy spirit. Sursum Corda. Preface, with 5 PROPER PREFACES. Sanctus with Benedictus.
COMMEMORATION OF CHRIST'S SACRIFICE IN THE HEAVENLY HOLY OF HOLIES, AND CONSECRATION OF THE ELEMENTS.	The Canon— Prayer for the Church with Commemoration of the departed. Prayer for Consecration with Recital of the Institution. The Presentation of the Memorial to the Father. The Prayer of Oblation. The Lord's Prayer.

PREPARATION OF THE COM-
MUNICANTS AND THE ACT
OF COMMUNION.

{ *V.* The Lord be with you.
R. And with thy spirit.
 Anthem, "Christ our Paschal Lamb,"
 etc.
Short Exhortation.†
Confession.†
Absolution.†
Comfortable Words.†
Prayer of Humble Access.§
 Communion of the Priest.
 Communion of the People. Agnus
 Dei during the Communion.
 Post-Communion Anthems.

THANKSGIVING AND DIS-
MISSAL WITH BLESSING.

{ *V.* The Lord be with you.
R. And with thy spirit.
Thanksgiving.§
The Peace and Blessing.§

NOTES

Additions to the Mass are printed in *italics*. *N.B.*—They consist mainly of hortatory and explanatory matter.

* Specially composed for the Prayer Book of 1549.

† From the English "Order of Communion," 1548, and based on a Lutheran form of service known as Archbishop Hermann's "Consultation."

§ Have more or less close parallels in Eastern liturgies.

Those parts of the Service which vary with the season are printed in capitals.

V

ANALYSIS OF THE COMMUNION SERVICE

ACCORDING TO THE PRESENT ANGLICAN
RITE (1661)

REPENTANCE.**	PREPARATION.	[The Lord's Prayer.] Collect for Purity. The Ten Commandments,* with responses "Lord have mercy," etc.
FAITH.**	INSTRUCTION.	One of two Collects for the King. COLLECT. EPISTLE. GOSPEL. The Nicene Creed. Sermon or Homily.
CHARITY.**	PRESENTATION OF THE ALMS AND OBLATIONS AND INTERCESSION.	Offertory Sentences Presentation of the Alms and Oblations, and Commemoration of the living and departed in the Prayer for the Church.†
FORGIVENESS.	PREPARATION OF THE COMMUNI- CANTS.	Exhortations. Confession. Absolution. Comfortable Words.

COMMUNION THROUGH PARTAK- ING OF THE SACRIFICE.	SACRIFICIAL WORSHIP.	COMMEMORATION OF CHRIST'S SACRI- FICE IN THE HEAVENLY HOLY OF HOLIES, AND CONSECRATION OF THE ELEMENTS	Sursum Corda. Preface, with FIVE PROPER PRE- FACES. Sanctus. Prayer of Humble Access.† The Canon— Prayer for the Consecration of the Elements. Recital of the Institution.
		THE ACT OF COMMUNION.	Communion of the Priest. Communion of the People.
	THANKSGIVING.	THANKSGIVING AND DISMISSAL WITH BLESSING.	The Lord's Prayer.§ { The Prayer of Oblation ¶ or Thanksgiving. Gloria in Excelsis. The Peace and Blessing.

NOTES

Private devotions of the priest are enclosed in square brackets.

Those parts of the service printed in capitals vary with the season.

* First introduced into the Anglican rite at the revision of 1552.

† Separated from the canon at the revision of 1552. The occurrence of intercessions at this earlier stage in the Service finds a parallel in Eastern liturgies.

‡ This prayer refers to the preparation of the communicants.

§ Separated from the canon and placed after the communion of the people at the revision of 1552. Cf. the parallel position of the same prayer in the Baptismal Office immediately after the Act of Baptism.

¶ Separated from the canon at the revision of 1552. Its position amongst the post-communion prayers is difficult to justify, its possible omission through its having been made an alternative only, is still more difficult to defend.

** These are the requirements for a worthy communion. See in the Church Catechism the answer to the question, "What is required of them who come to the Lord's Supper?"

VI

ANALYSIS OF THE COMMUNION SERVICE

ACCORDING TO THE LITURGY OF THE
SCOTTISH EPISCOPAL CHURCH (1764)

PREPARATION.	[The Lord's Prayer.] Collect for Purity. The Ten Commandments,* with responses "Lord have mercy upon us," etc. or Our Lord's Summary of the Divine Law (St Matt. xxii. 37-40; St Mark xii. 29-31). Prayer that we may keep God's Commandments. or one of two Collects for the King.
INSTRUCTION.	COLLECT. EPISTLE. GOSPEL. The Nicene Creed. Sermon. Exhortation (that which stands third in the English Prayer Book).
OFFERTORY.	Offertory Sentences. Presentation of the Offerings. V. The Lord be with you. R. And with thy spirit. Sursum Corda.
COMMEMORATION OF CHRIST'S SACRIFICE IN THE HEAVENLY HOLY OF HOLIES, AND CONSECRA- TION OF THE ELEMENTS.	Preface, with FIVE PROPER PRE- FACES. Sanctus. The Canon— Recital of the Institution. The Oblation of Christ's Sacrifice. The Invocation.† The Prayer of Oblation. Commemoration of the living and departed in the Prayer for the church. Thanksgiving for the Saints. The Lord's Prayer.

PREPARATION OF THE COMMUNICANTS AND THE ACT OF COMMUNION.	{	Short Exhortation.
		Confession.
		Absolution.
		Comfortable Words.
		Prayer of Humble Access.
		Communion of the priest.
THANKSGIVING AND DIS- MISSAL WITH BLESSING.	{	Communion of the people.
		Thanksgiving.
		Gloria in Excelsis.
		The Peace and Blessing.

NOTES

Private devotions of the priest are enclosed in square brackets.

Those parts of the service printed in capitals vary with the season.

* First introduced into the Anglican Rite at the revision of 1552.

† Introduced from Eastern liturgies through the liturgy of the Nonjurors.

VII

ANALYSIS OF THE COMMUNION SERVICE

ACCORDING TO THE USE OF THE EPISCOPAL
CHURCH IN THE UNITED STATES OF AMERICA

PREPARATION.	[The Lord's Prayer.] Collect for Purity. The Ten Commandments,* with responses "Lord have mercy," etc. or Our Lord's Summary of the Divine Law (St Matt. xxii. 37-40). Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us. Prayer that we may keep God's Commandments (optional).
INSTRUCTION.	COLLECT. EPISTLE. GOSPEL. The Nicene Creed. Sermon.
PRESENTATION OF THE ALMS AND OBLATIONS AND INTERCESSION.	Offertory Sentences. Presentation of the Alms and Oblations and Commemoration of the living and departed in the Prayer for the Church.†
PREPARATION OF THE COMMUNICANTS.	Exhortations. Confession. Absolution. Comfortable Words.

COMMEMORATION OF CHRIST'S SACRIFICE IN THE HEAVENLY HOLY OF HOLIES, AND CONSECRA- TION OF THE ELEMENTS.	{	Sursum Corda.
		Preface, with FIVE PROPER PRE- FACES.
		Sanctus.
		Prayer of Humble Access.†
		The Canon—
		Recital of the Institution.
		The Oblation of Christ's Sacri- fice.
THE ACT OF COMMUNION.	{	The Invocation.§
		The Prayer of Oblation.
		Communion of the Priest.
THANKSGIVING AND DIS- MISSAL WITH BLESSING.	{	Communion of the People.
		The Lord's Prayer.¶
		Thanksgiving.
		Gloria in Excelsis.
		The Peace and Blessing.

NOTES

Private devotions of the priest are enclosed in square brackets.

Those parts of the service printed in capitals vary with the season.

* First introduced into the Anglican Rite at the revision of 1552.

† Separated from the canon at the revision of 1552. The occurrence of intercessions at this earlier stage in the Service finds a parallel in Eastern liturgies.

‡ This prayer refers to the preparation of the communicants.

§ Derived directly from the Scottish Communion Service and ultimately from Eastern liturgies.

¶ Separated from the canon and placed after the communion of the people at the revision of 1552.

APPENDIX II

FORM OF PREPARATION

FOR USE BEFORE A CELEBRATION OF HOLY COMMUNION

All kneeling, may be said or sung the Litany of the Incarnate Word (Hymns A. and M., 464) or other Metrical Litany.

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father . . . but deliver us from evil. *Amen.*

¶. I will wash mine hands in innocency, O Lord.

R. And so will I go to Thine altar.

¶. I will go unto the altar of God.

R. Even the God of my joy and gladness.

¶. Thou shalt prepare a table before me against them that trouble me.

R. And my cup shall be full.

¶. The eyes of all wait upon Thee, O Lord.

R. And Thou givest them their meat in due season.

¶. Blessed are they which do hunger and thirst after righteousness.

R. For they shall be filled.

7. Lord hear our prayer.

87. And let our cry come unto Thee.

Here shall follow the Collect for the day.

Then the officiant shall say :

Let us confess our sins unto God.

After which silence shall be kept for a space for self-examination ; then all together repeat this confession :—

Almighty God, Father of our Lord Jesus Christ, we grieve that we have offended against Thee, our Lord and God, whom we desire to love above all things ; we confess that we have sinned exceedingly in thought, word, and deed, by our own grievous fault, and we pray Thee to have mercy upon us, and grant us absolution from all our sins and grace to amend our lives, through Jesus Christ our Lord. *Amen.*

Then the officiant, still kneeling, shall say :

May the Almighty God, of His great mercy, pardon all our sins, deliver us from every evil, and grant us the grace and comfort of His Holy Spirit. *Amen.*

Then, all standing, shall be said the Apostles' Creed.

Here shall follow an address or a reading, after which a hymn may be sung.

*Then, all kneeling, shall be said the prayers following :—*Remove from us, O Lord, we beseech Thee, all our iniquities, and the spirit of haughtiness and pride, which Thou resistest. Fill us with the spirit of fear, and give us a humble and contrite heart, which Thou wilt not despise ; that we may enter with pure minds into the Holy of Holies, through Thy Son, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. *Amen.*

Let Thy merciful ears, O Lord, be open unto our prayers, and enlighten Thou our hearts with the grace

of Thy Holy Spirit, that we may worthily approach Thy holy mysteries, and love Thee with an everlasting love, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech Thee, visit and cleanse our consciences, that Thy Son, our Lord Jesus Christ, when He cometh, may find in us a dwelling-place prepared for Himself, who liveth and reigneth with Thee, in the unity of the Holy Spirit, ever one God, world without end. *Amen.*

O Blessed Jesus, who hast ordained the Holy Eucharist as a means whereby Thou dost communicate Thyself to us and makest us partakers of Thy glorious life, grant, we beseech Thee, that we may indeed receive the virtue of this Holy Sacrament, and grant us grace so to live here that we may at length behold Thine unveiled glory in Thy heavenly kingdom, where Thou livest and reignest with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

APPENDIX III

FORM OF THANKSGIVING

FOR USE AFTER A CELEBRATION OF HOLY COMMUNION

All standing, the officiant shall say :

Dearly beloved, believing that we have received at the holy altar the Body and Blood of Christ, our Lord and God, let us pray that it may be granted to us evermore in fulness of faith to hunger and thirst after righteousness ; and that we, being strengthened with the grace of this saving Food, may so do His work, that we may possess the sacrament which we have received, not to our judgment but to our healing and salvation, through our Lord Jesus Christ.

Then shall be said or sung Psalm ciii. or Psalm cl., followed by Nunc Dimittis.

℣. Let all Thy works praise Thee, O Lord.

℟. And let Thy saints bless Thee.

℣. Not unto us, not unto us, O Lord.

℟. But unto Thy Name give the praise.

℣. O Lord, hear our prayer.

℟. And let our cry come unto Thee.

Then, all kneeling, shall be said any or all of the prayers following :—

Almighty Lord, grant that all who this day have, in any part of the world, pleaded the great sacrifice of our redemption, may join with us in the triumph-song of the Lamb, in holy Communion thanksgiving for all His mercies. Severed though we be, by time, space, ignorance, prejudice, or misunderstanding, let our song of praise be blended with that of the holy angels, and of all who have attained to Thy peace eternal, until the day comes when there shall be no more separation and Thou wilt wipe away the tears from every eye. *Amen.*

Grant, we beseech Thee, O Lord, that, with humble and sincere devotion, we may ever celebrate with due thankfulness the memorial which Thy Son hath commanded to be offered of His most blessed passion and sacrifice; and upon us whom Thou callest to receive this holy sacrament bestow thankful hearts, that we may render not the praise of our lips only, but the consecration of our lives to Thy service. Let it be ours, O Lord, to live in the spirit of that sacrifice which we have this day pleaded before Thee, and daily to offer ourselves to Thee in union with the offering of Thy dear Son, Jesus Christ our Lord. *Amen.*

Grant, O God, that we who have been celebrating His love and devotion who gave Himself for us, may, with all Thy people, love one another as He hath loved us; may we all have strength to resist and to overcome our common enemy, to bear and forbear with patience, constantly to seek the good and to persevere amidst difficulties; so that, keeping close to Thee, we may be blessed and guided in the way of Divine love until that day when we shall behold Thy

face without a veil. We pray that Thou wilt give us grace to serve and follow Thee unto the end, and then to hear Thy voice calling us to that blessed kingdom which Thou hast prepared for them that love and fear Thee, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that we who are Thy soldiers here may enjoy Thy peace hereafter ; that we who have worshipped Thee in the sacrament of Thy love may also behold the fruition of Thy blessed hope ; that the tongues which have set forth Thy praises may always speak the truth ; that the feet which have stood in Thy sanctuary may walk in the land of light ; and that the bodies which have feasted on Thy living Body may be restored in newness of life, to dwell with Thee where Thou reignest with the Father and the Holy Ghost in the unity of the God-head, King for evermore. *Amen.*

We render thanks to Thee, O Lord, Holy Father, Everlasting God, who hast vouchsafed, not for any **For the** merits of ours, but of Thy great mercy **Virtue** only, to feed us sinners, Thy unworthy **of the** servants, with the precious Body and **Sacrament** Blood of Thy Son Jesus Christ our Lord ; and we pray Thee that this communion may not be for our judgment and condemnation, but for our pardon and salvation. Let it be unto us an armour of faith and a shield of good purpose, a riddance of all vices and a rooting out of all evil desires ; an increase of love and patience, of humility and obedience, and of all virtues ; a firm defence against the wiles of all our enemies, visible and invisible ; a perfect quieting of all our evil impulses, fleshly and spiritual ; a cleaving unto Thee, the one true God ; and a blessed

consummation of our end when Thou dost call. And we pray Thee that Thou wouldest vouchsafe to bring us sinners to that unspeakable feast where Thou, with Thy Son and the Holy Spirit, art to Thy saints true light, fulness of blessedness, everlasting joy and perfect happiness ; through the same Christ our Lord.

Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us bless the Lord.

℞. Thanks be to God.

INDEX

- ABSOLUTION before communion, 170
- Advent, the second, prominent in New Testament, 160-62; testimony of Eucharist to, 16 *et sqq.*; Eucharist prepares for, 165 *et sqq.*
- Agape, connected with Eucharist, 101
- Agnus Dei*, hymn at Eucharist, 93, *n.* 1
- Alexander, Archbishop, on All-saints' Day, 81
- All-saints' Day, occurs significantly in autumn, 80
- Ambrose, St, on connexion of Eucharist with Christ's heavenly offering, 26
- American liturgy, more conservative in arrangement than Anglican, 13; contains invocation of the Holy Spirit, 24, *n.*; analysis of, 186-87
- Andrewes, Bishop, on Christ as Son of Man in heaven, 43
- Apostolic Constitutions* on Sunday worship, 146; analysis of liturgy incorporated in, 175
- Aquinas, St Thomas, on Eucharist as fulfilment of types, 36; — communion as consummation of the sacrifice, 173; on the sacrament as nourishing to eternal life, 120; on effect of communion, 169
- Archbishops of England, on the Eucharistic sacrifice, 13
- Augustine, St, on the Church's self-oblation, 45; on the kiss of peace, 105
- BLOXHAM, sanctus-bell gable at, 62
- Body, dignity of the, 116
- Boston, sanctus-bell gable at, 62
- Branch, title applied to Christ, 131-32
- Bright, Dr William, on the Eucharistic sacrifice, 15, 25, 44, 86; on Eucharistic intercession, 61; on self-control, 128
- Burnt-offering, significant ritual of, 18, 28; typical of Christ's sacrifice, 30-31; and of the Eucharist, 33-34
- CALVIN, innovation by, in liturgy, 7, *n.* 3

- Canon of the Mass, broken up in Anglican liturgy since 1552, 12
- Catechism on requisites for worthy communion, 90; on the Eucharist ■ means of grace, 97, 98; on the inward grace of the Eucharist, 111
- Charity requisite for worthy communion, 91, 101 *et seq.*
- Christ, mediation of, sacrificial, 1, 2; eternal priesthood of, 5, 6; self-dedication of, 41-42; as Son of Man in heaven, 42-43; Body and Blood of, given in the sacrament, 87-88; presence of, in the sacrament, 88, 112; the Living Bread, 109; abiding presence of, 121 *et seq.*; the Vine, 131; the Branch, 131-32; appearances of, after Resurrection, 139-40; second advent of, 160 *et seq.*
- Chrysostom, St, on union with Christ through the sacrament, 114
- Church, priesthood of the, 8; exercised in offering the Eucharist, 92; offers herself at the altar, 45
- Clement, St, liturgy of, on sacrament as nourishing to immortality, 119; on Eucharist ■ testifying to second advent, 165
- Comfortable Words*, 170
- Communion of Body and Blood of Christ, the grace of the sacrament, 87-88, 108 *et seq.*; with Christ living and glorified, 115
- Communion of Saints, truth of, 82-83; in the Eucharist, 86 *et seq.*
- Communion, the act of, consummates the Eucharistic sacrifice, 107
- Communion with God, the idea underlying peace-offering, 18, 28-29; the end of all sacrifice, 107-8; man's true life, 151-53
- Condemnation, involved for unworthy communicants, 168-69
- Confession, auricular, 96
- Cranmer, Archbishop, on sacraments as more than tokens, 112
- Cyril, St, of Jerusalem, refers to *Sursum Corda* and *Sanctus*, 7, n. 1; quotes invocation of Holy Spirit, 24; on intercession for the departed, 60; on kiss of peace, 104
- DEAD, intercession for, at Eucharist, 59-60
- Didache* uses name Eucharist, 52-53; thanksgiving at communion quoted from, 54 n.; prayer for unity at communion quoted from, 78; emphasises purity from sin as requisite for communion, 94; on sacrament as nourishing unto eternal life, 118; on Eucharist as characteristic Lord's Day observance, 144

- EASTERN Church, Eucharist**
 chief Sunday service in,
 147
- Emmaus, appearance of risen**
 Christ at, 140
- Eucharist, the sacrificial rite of**
 Christianity, 31-32 ; fulfils Old
 Testament types, 32-34 ; fulfils
 human aspirations as expressed
 in sacrifice, 35 ; distinctively
 Christian worship, 37 ; self-
 oblation in, 45-46 ; context of
 institution of, 48-49, 68-69 ;
 usual primitive name for sacra-
 ment, 52-53 ; a thanksgiving
 for gifts of nature, 53 ; a
 thanksgiving for gifts of grace,
 53-54 ; the chief Sunday ser-
 vice, 55, 146 *et sqq.* ; the
 people's service, 55-56 ; a joy-
 ous service, 56-57 ; a social
 action, 67-68 ; the bond of
 fellowship, 75, 101 ; the sacra-
 ment of unity, 70 *et sqq.*, 102 ;
 offered for all the whole
 Church, 85-86 ; the bond of
 communion of saints, 86 *et sqq.* ;
 means of grace, 97-98 ; inward
 grace of, 110-11 ; presence of
 Christ in, 112 ; an effectual
 sign, 112-13 ; significance of
 outward sign in, 113-14 ; grace
 of, avails for body and soul,
 116 *et sqq.* ; effects union with
 Christ, 126 ; forms character-
 istic observance of Lord's Day,
 141-42 ; at first the only Lord's
 Day service, 143 ; testimony
 of, to Christ's return, 163-64 ;
 prepares for Christ's return,
 165 *et sqq.*
- Excommunication, 76-77, 103**
- Expiation, idea underlying sin-**
 offering, 29
- FABER, Dr, on presence of Christ**
 through the sacrament, 124
- Faith, requisite for worthy com-**
 munion, 91, 97 *et sqq.* ; em-
 phasised by Christ as condition
 of healing, 99 ; need of, em-
 phasised in Prayer Book, 100
- Food, significance of, as outward**
 sign in sacrament, 113-14
- Fruitfulness, outcome of Christ's**
 abiding presence, 130 ; implies
 struggle, 134-35 ; involves
 sacrifice, 135-36
- GOOD works, outcome of union**
 with Christ, 134, 137
- HADLEIGH, sanctus-bell at, 61**
- Havergal, Frances R., on union**
 with Christ, 34-35 ; on Euchar-
 ist as witnessing Christ's re-
 turn, 164
- Hebrews, Epistle to the, sets**
 forth Christ's sacrificial media-
 tion, 3, 4 ; and unique character
 of Christ's sacrifice, 17 ; on
 requisites for communion, 93-
 94, 106
- Hippolytus, Canons of, refer to**
Sursum Corda, 7, n. 1
- "Holy things for the Holy," 94**
- Homilies, — reality of sacra-**
 mental grace, 97 ; on sacra-

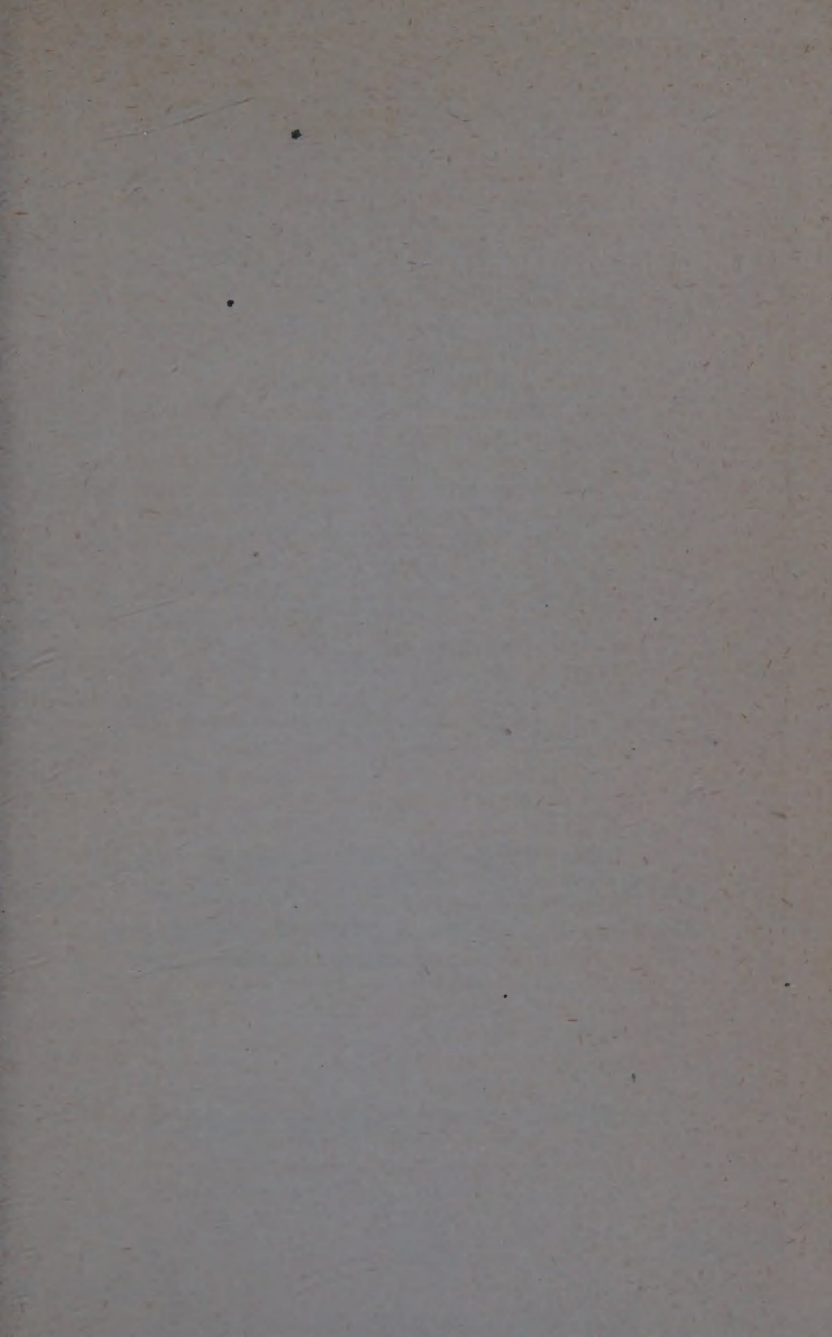
- ments as more than signs, 113 ;
on sacrament as nourishing to
immortality, 120
- IGNATIUS, St (of Antioch), on
Lord's Day observance, 37, *n.* 2 ;
uses name Eucharist, 52 ; on
spiritualisation of the material,
57 ; on Eucharist as pledge and
security of union, 75-76 ; on
sacramental union with Christ,
114, 158 ; on sacrament as
medicine of immortality, 118 ;
on Sabbath-keeping, 142, *n.* 3
- Immortality, the sacrament as
medicine of, 117 *et seq.*
- Intention, prayer for direction of
the, 65-66
- Intercessions, connected with
consecration in Scottish liturgy,
12 ; important element in
Eucharist, 58 *et seq.*
- Invocation of Holy Spirit, in
Scottish liturgy, 12 ; in Eastern
liturgies, 24
- JAMES, St, liturgy of, quoted
on presentation of Christ's
sacrifice to the Father, 8, 9 ;
on Eucharist ■ testifying to
second advent, 164-65
- Jerusalem, liturgy of, invoca-
tion of Holy Spirit in, 24 ;
intercession for departed in,
60 ; analysis of, 177
- John, St, on Christianity as
fellowship, 75 ; on life of the
saints in Paradise, 86-88 ; on
second advent, 162
- Judas, 167
- Justin Martyr, testifies to use of
name Eucharist, 53 ; on kiss
of peace, 104 ; on Sunday
worship, 145
- KISS of peace, 104-5
- LITANY, properly connected with
Eucharist, 63
- Liturgy, proper meaning of word,
143
- Lord's Day, observance of, 37-
38 ; observed by celebration of
Eucharist, 55 ; origin of, 139
et seq. ; commemorates the
resurrection, 143
- Lord's Prayer, closes canon in
Scottish liturgy, 12, 64, *n.* ;
and in primitive liturgies and
in 1549, 64 *n.*
- Lutherans, celebrate Eucharist as
chief Sunday service, 147
- MARCH, St Mary's, sanctus-bell
at, 62
- Mark, St, liturgy of, on Euchar-
ist as testifying to second ad-
vent, 165
- Mary Magdalene, St, appearance
of risen Christ to, 140
- Mediation of Christ, 2-4
- Moule, Bishop, on relation of
Eucharist to Christ's death,
22
- OFFERTORY, at the Eucharist,
148
- Original sin, 133

- PAUL, St, on Eucharist as the sacrificial rite of Christianity, 32, *n.* 1; on Eucharist as sacrament of unity, 72; on kiss of peace, 104; institution of Eucharist as recorded by, 110; on communion with Christ, 110; ■ union with Christ, 114; celebrates Eucharist on Sunday at Troas, 142; on second advent, 161, 162
- Peace-offering, significant ritual of, 18, 28-29; typical of Christ's sacrifice, 31; and of the Eucharist, 34-35
- Peter, St, on kiss of peace, 104; appearance of risen Christ to, 140; on second advent, 162
- Pilate, 167
- Pliny, letter of, to Trajan, on celebration of the Eucharist, 144-45
- Plymouth Brethren, regard Eucharist as chief Sunday service, 147
- Prayer Book, on purity from sin, 95-96; on faith, 100; on charity, as requisite for communion, 105; on the sacrament as nourishing to immortality, 119; on the abiding presence of Christ, 123; on the Eucharist as chief Sunday service, 147-49; analysis of communion service in, 182-83
- Prayer Book of 1549, on presentation of Christ's sacrifice to the Father, 10-12; contains commemoration of the Resurrection at the altar, 165, *n.* 1; analysis of communion service in, 180-81
- Preparation, form of, for communion, 189-91
- Presence of God, in the manger, 153-54; in the sacrament, 156-57; in our hearts, 157-58
- Presence of Christ, in the Eucharist, 88, 156-57; involves judgment of man, 166-67
- Priesthood, eternal, of Christ, 5; of the Church, ■
- Purity from sin, requisite for worthy communion, 91 *et seq.*; necessary for exercise of priestly office, 93-94; need of, emphasised in Prayer Book, 95-96
- RECOLLECTION, need of, 127
- Revelation of St John, sets forth Christ's sacrificial mediation, 2, 3
- Roman Catholic views criticised, —on subjection of Christ to fresh pain in sacrament, 21-22; on transitory presence of Christ through the sacrament, 123-24
- Roman liturgy, quoted on presentation of Christ's sacrifice to the Father, 9, 10; contains prayer that the oblations may be borne to the heavenly altar, 25-26, 85, *n.* 2; commemoration of departed in,

- 59; prayer for unity in, 79;
Agnus Dei in, 93, *n.* 1; commemoration of Resurrection in, 165, *n.* 1; analysis of, 178-79
- SABBATH, not kept by Christians, 142-43
- Sacraments, not bare signs, 112; not transient acts, 125
- Sacrifice, a complex action in Scripture, 18; natural expression of man's worship, 27; of divine appointment, 27-28; the nature of primitive, 28-29
- Sacrifice of Christ, perpetual efficacy of, 4, 6; unique character of, 17; fulfilled typical Old Testament sacrifices, 19, 30-31; its essence lay in the offering of the will, 41-42, 51
- Sacrifice in the Eucharist, 13; as stated by archbishops of England, 13-14; relation of, to Christ's sacrifice on the cross, 16 *et seq.*; fulfils typical Old Testament sacrifices, 19, 20; does not imply fresh pain of Christ, 21; to be connected with Christ's intercession in heaven, 23
- Saints departed, communion with, in Eucharist, 86 *et seq.*
- Sanctus*, hymn at Eucharist, 7, 85
- Sanctus-bell, 61-62
- Sarum liturgy, quoted on presentation of Christ's sacrifice to the Father, 9; contains prayer that the oblations may be borne to the heavenly altar, 25-26, 85, *n.* 2; commemoration of departed in, 59; *Agnus Dei* in, 93, *n.* 1; commemoration of Resurrection in, 165, *n.* 1
- Scotland, liturgy of Episcopal Church of, arrangement of Canon in, 12; more conservative in arrangement than Anglican, 13; invocation of Holy Spirit in, 24 *n.*; analysis of, 184-85
- Self-control, duty of, 128
- Self-dedication, the idea underlying burnt-offering, 18, 28; the root idea in worship, 39-40; distorted ideas of, 40; Christ's, made his offering perfect, 41-42; the Church's, in the Eucharist, 45-47
- Sermon, at the Eucharist, 148
- Sin, separates from God, 92; essence of, lies in alienation of will from God, 41, 51; power of, in human nature, 133
- Sin-offering, significant ritual of, 18, 29-30; typical of Christ's sacrifice, 30; and of the Eucharist, 32-33
- Soul, needs spiritual sustenance, 111, 122
- Southwold, sanctus-bell at, 62
- Sunday. *See* Lord's Day
- Sursum Corda*, 7, 84-85
- TEACHING of the Apostles. *See* *Didache*
- Tertullian, on kiss of peace, 104
- Thanksgiving, form of, after communion, 193-96

- Theophoros, symbolic name of
St Ignatius, 114, 158
- Troas, Sunday Eucharist at, 142
- UNION with Christ effected by
the sacrament, 34, 126
- Unity, the sacrament a sign of,
69; the grace of the Eucharist,
70 *et seq.*
- VINE, significance of name as
applied to Christ, 131
- WILL, surrender of, constitutes
man's acceptable sacrifice, 41;
and the essence of Christ's
sacrifice, 51
- Worship, meaning of, 38-39

PRINTED BY
OLIVER AND BOYD
EDINBURGH





Green, Edmund Tyrrell, 1864-1937.
257.5 The Eucharist; devotional addresses, on
its chief aspects. London, J. Murray, 1908.
xii, 203p. 20cm.

1. Communion sermons. I. Title.

CCSC/mmb

A22871

A22871

